

A  
BOOKE OF  
CHRISTIAN  
Exercise appertaining to  
RESOLUTION,  
that is, shewing how that  
we should resolve our  
selues to become Christi-  
ans indeed:

By R.P.

Perfised by EDMUND  
BUNNY.

HEB. 13.

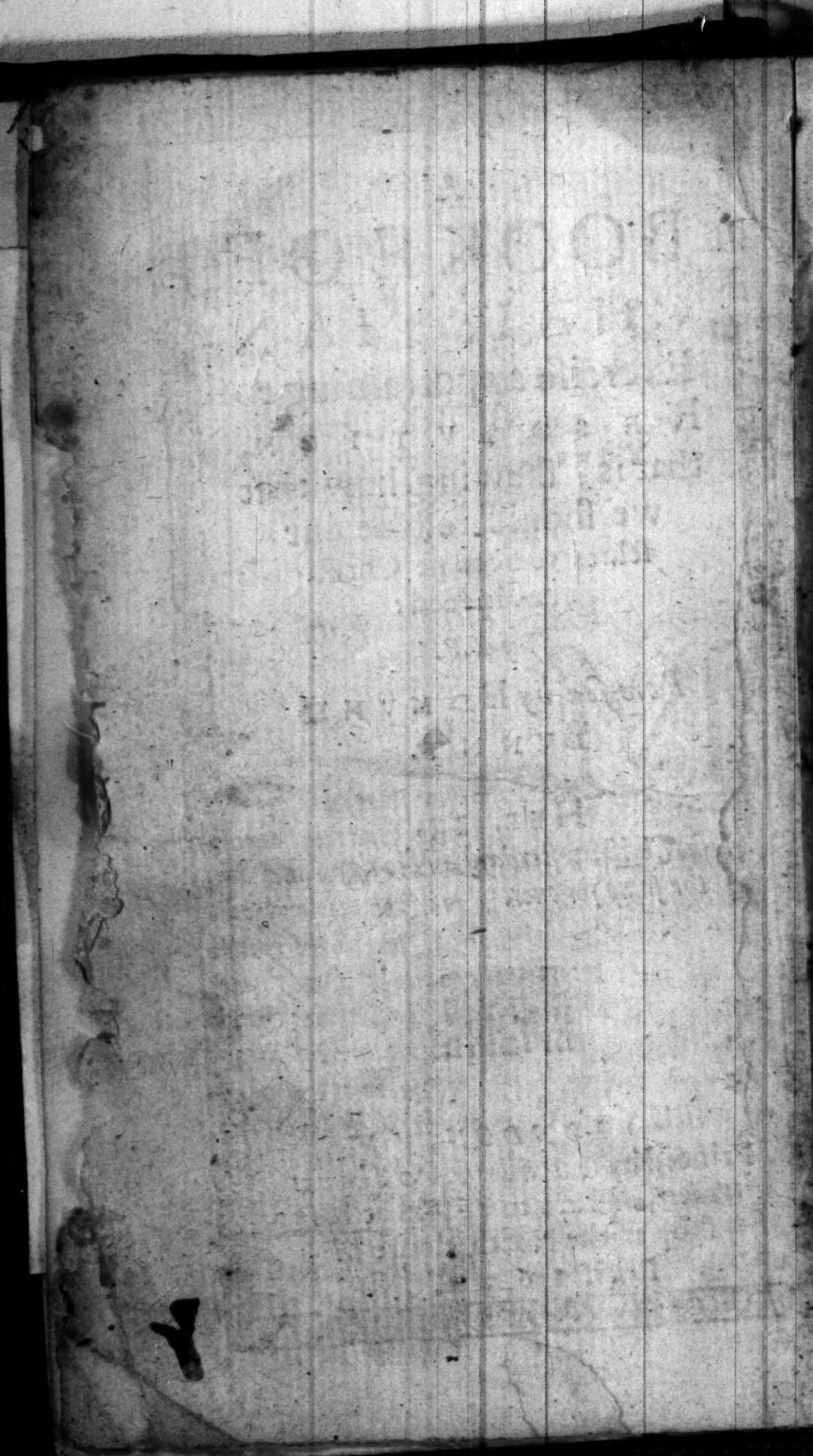
Jesus Christ, yesterday, and to day, and  
the same for ever.



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8.1.18

TO THE MOST  
REVEREND FATHER  
in God, his very good Lord and  
*Patron, EDVV IN by the proui-*  
*dence of God, Arch-bishop of*  
*YORKE, Primate of Eng-*  
*land, and Metropo-*  
*litan, &c.*



Ay it please your Grace to understand, that whereas at the first by a friend of mine, and after by mine own experience, I perceiued that the Booke ensuing was willingly reade by diuers, for the perswasion that it hath to godlinesse of life, which notwithstanding in many points was corruptly set downe: I thought it good in the end, to get the same published againe in some better manner, then now it is come forth among them: that so the good that the reading thereof might otherwise doe, might carry no hurt or danger withall, so feare as by me might be preuented. For this cause I have taken the paines, both to purge it of certain points that carried either some manifest error, or els some other inconuenience with the m: & to ioyn another short treatise withall, to

## THE EPISTLE

bore those that are not yet persuaded, - to  
joyne with vs likewise in the truth of Reli-  
gion. For so to accept of our Aduersaries la-  
bours so much as is good, may ( I trust ) bring  
to passe with some few of them, that them-  
selves will better perceive; that wherein they  
shall doe well, they may take to bee as readily  
incouraged by vs, as when they doe ill, to bee  
admonished or reprehended either, as the  
case doth require: and others likewise of  
their well-willers ( who yet notwithstanding  
in this vary from them, that they stand  
more indifferent in the cause of Religion, and  
meane not otherwise to persist in their opi-  
nion, but so farre as they thinke they haue  
reason for them) may so be the rather in-  
duced to assure themselves. ( as the truth  
indeed is ) that wherein they haue suffici-  
ent warrant for the points that they stand  
on, they are not in any wise mistiked by vs,  
but only for those wherein they haue no  
sufficient ground-worke to beare them out.  
I was also very glad, boio that some of  
them had taken paines in that kinde of  
labour, and that others of their profession  
were sometimes occupied in reading of such.  
For whereas by their booke that are of the  
Controversies, the readers of them that are  
before smitten with that kinde of Infection,  
are oft-times thereby the more intangled in  
their errors, and more kindled likewise with  
inordinate

## DEDICATORIE.

inordinate heate, against all those that more sincerely hold the Christian fauour: by this kinde of labour it may fall out, that comming thereby to the feare of G O D, though but after a corrupt manner, yet therein may they possibly finde a ready way, first to draw them somewhat on, to a better aduise-  
ment of their wayes, and then after that, to espy their wonted errors likewise, and to ioyne with vs in the trueth of Religion. In  
which course the better to helpe them, I haue added this other treatise withall; so to bring before their eies, how the case for that matter doth stand betwixt vs, and how little cause there is for them so much to bee afraid of our profession, as some haue borne them in hand that they ought: trusting withall,  
that as they do already agree with us in many points of great importance; so they can be con-  
tent to condescend vnto vs in the rest likewise, if it may appeare vnto them, that in so doing they shall doe none otherwise then as of conscience, and duty they ought.

Both which bookees when I thought to haue presented vnto your Grace, I was for a time staied by this, for that I thought them not a present worthy enough in respect of my labours therein. But when I did more deeply consider, that I might very well hope of better acceptance, then the strict worthi-  
nesse of the thirtz shold deserue, I was then

## THE EPISE

fully resoluued to be so bold as to present your Grace with them, such as they bee : and for whatoeuer wanteth, either in them or me, to rest in the good assurance that I haue, that your Grace will notwithstanding of your owne inclination, in good part take them. As also I take it, that I am by good reason induced so to doe, both for that the dignity of your place in the Church of G O D among vs, and mine owne speciaall dutie besides, doth of right require it, and much more then it, if mine ability might accordingly serue : and the nature of the matter in one principall point is such, as that by a certaine kinde of necessity it lea-deth me thereunto. For whereas it may bee the perswasion of some, that no such worke as is at the first so corrupt in it selfe, should bee brought forth to light by any of vs ( though neuer so warily wee purged it before ) wherein notwithstanding there bee many good reasons to ground upon, for those that are otherwise minded : hence it is, that your Graces censure, especially, here in these parts, is of mee and others of the same iurisdiction, especially, to bee regarded for the place that G O D hath giuen you among vs. In which kind of labour, as Castalion first, then also Master Rogers haue done very well, in that little booke of Kempicius, that is called the Imitation of C H R I S T, lea-

uing

## DE D I C A T O R I E.

ning out the corruption of it, and taking  
only that which was found : so hath John  
Baptist Fikler beeene bold in wresting  
that which another had written so well, of  
the power of the magistrat ouer his subiects,  
and the duty of subiects to him againe, alto-  
gether to the establishing of the Popes supre-  
macy, and to animate their owne confederates  
against their godly and lawfull Princes, chan-  
ging nothing els (to speake of) but those ve-  
ry titles, and otherwise using the other mat-  
ter, method, and stile. Neuerthelesse, as  
the former of these examples shew vs, how such  
likewise may rightly be used : so the other  
things may admonish those that would mis-  
like to haue their oversights so holpen, that  
they had neede as much to goe about to ex-  
cuse their owne fellowes, as to inspugne any  
others therefore, that use their freedom more  
moderately. As for my selfe, hauing used my  
liberty so easly as I haue done, altering no  
more then neede required, and doing the same  
in quiet manner without any griefe against  
the Author, whosoever it were, or disgrace  
to his doings (so much as might bee, not be-  
traying the truth) I am the leſſe carefull (un-  
der the protection of your Graces censure)  
either of the censure, or assaults of others,  
that are led more by affection then reason.

To be short, whereas the former of these two  
bookeſ calleth men from the loue of the world ;

## THE EPISTLE, &c.

and the latter likewise doth call men from their wonted error unto the truth: in both these respects I thought your Grace would so much the rather accept of them. For having had so long experience of the world as you have, very likelihood teacheth, that needs you must grow more and more from the loue thereof: And it is sufficiently knowne unto all, that having found this mercy your selfe, to bee deliuerd from the former ignorance, and to bee brought to the knowledge of the truth, you have in like sort (in this long course that GOD hath giuen you) much called on others to doe the like. These Booke therefore that treate of the same, I thought should be the rather welcome. And I beseech almighty GOD, the fountaine and gauer of all things, to giue you graces to consider of the one, and to goe on forward in the other, as that more and more departing from the loue of the world, and more and more performing the worke of the Ministry, you bring the former at length to nothing, and make the other a polished worke for the day of the Lord.

Your graces most humble in  
the Lord,

EDMUND BYNNY.



## THE PREFACE.

*to the Reader.*



Concerning the former of these two Bookes (gentle Reader) I haue to admonish thee of certaine things therevnto belonging. And first as touching the Author of it, then as touching the Booke it selfe. Who it is *Of the Au-*  
that was the Author of it, I doe not *thar.*  
know, for that the Author hath not  
put to his name; but onely two letters  
in the end of his preface: which two let-  
ters I haue set downe vnder the title of  
the Booke it selfe. But whosoever it is  
that was the Author of it, himselfe doth  
set downe both the occasion wherevpon  
he wrote it, and what was his intent  
and purpose therein. The occasion of  
it was, that one *Gaspard Loart*, Doctor of  
Divinity, and a lesu-re Frier, had be-  
fore written a Booke of much like ar-  
gument in the Italian tongue: which  
a countriman of ours at Paris in France  
had about fourre yeeres since translated  
into English: and had done (as hee  
thought) much good thereby. Where-  
2. what co-  
casion he  
writ.

## THE PREFACE.

Upon the Author hereof minding to haue imprinted that againe, and to haue enriched it, both with matter and method : he found the course that hee determined, to haue this issue in the end, that he thought not good to imprint againe that Booke of Doctor Loris, but rather to make another of his owne, and to gather in therevnto, whatsoever is in that Booke, or others such like to this effect. Which course when he had taken, he thought good to follow this order therein : First, to shew, how to resolute our selues to serue G O D indeed ; then, how to beginne to doe it : and lastly, how to continue vnto the end. And so setting in hand with the worke, and hauing finished the first part, that hath he sent ouer in the meane season, vntill hee shall be able to finish the rest. His intent and purpose was, as himselfe doth witnessse, that his countrie-men might haue some one sufficient direction for matters of life, among so many Bookes of controuersies, for that thole (though otherwise hee account them needfull) doe helpe but little, he saith, oft times to good life ; but rather fill the heads of men with a spirit of contradiction and contention, that for the most part hindreth,

*His intent  
and pur pose.*

## TO THE READER.

hindereth deuotion. In so much that he much mistiketh, that men commonly spend so much of their time so unprofitably, talking of faith, but not seeking to build thereon as they ought to doe, and so doe but weary themselves in vaine : making much ado, but getting but little profit thereby, much disquieting our selues and others: and yet obtaining but small reward. Which complaint of his is iust indeed, as the matter is handled by many. And so hauing protested his good meaning therein, desireth all, though they dissent from him in Religion, yet laying aside hatred, malice, and wrathfull contention, to ioyn together in amendment of life, and in praying one for another. Which we might haue heard in his owne words, but that he interlaceth other things withall, that I dare not in conscience and duty to God commend vnto thee. Concerning the Booke it selfe, it seemeth to bee most of all gathered out of certainte of the Schoolemen (as they are termed) that liuing in the corrupter time of the Church, did most of all by that occasion treate of reformation of life: when as other were rather occupied about the controuersies, that were most *Of three books  
it selfe.*

## THE PREFACE

most in question among them. And although my selfe haue bestowed no great time in them : yet by the little that I haue bestowed, I see it to resemble them so much, (especially for the inuention of it) that as wee finde sometimes a ready helpe in the face of the child to gueſſe at the father ; so in the like wise me thinke that wee haue in this Booke it ſelue, that which may leade vs to this coniecture. But my meaning at this time is no more but this, firſt, to ſhew thee what it was, as it is ſet forth by the Author himſelfe : and then what is done therewerto by mee, that ſo I might get it published to all. As it is ſet forth by the Author himſelfe, if wee conſider the ſubſtance of it, ſurely it was well worth the labour (a few points onely excepted) and much of it of good perſuasion to godlineſſe of life. But if we conſider the forme or manner of it, therein maist thou finde, that it was needfull for me, before hand to admoniſh thee of thſe few things. Firſt, that throughout the whole booke the Author hath uſed, in thſe Scriptures that hee alledgedeth, the vulgar traſlation that was before in common uſe with them : and ſome ſpeciall wordes, preſcirtly, ſuch as before they haue ta-

## TO THE READER.

ken vpon them to obserue, and therein  
stil to dissent from vs. The vulgar transla-  
tion is kuowne well enough, so that  
I need to say nothing of it. Those spe-  
ciall words that precipely he vseth, are:  
Our Lord, when it is more agreeable to  
the text to say, the Lord: iustice for righ-  
teousnesse: penance, for repentance:  
merit for good workes, or the seruice of  
God: and a few others.

Then also in diuers parts of the  
Booke there were mingled in withall  
certaine opinions and Doctrines of  
their owne profession, most of them  
such as are manifest corruptions, and  
some of them no more but cuer ven-  
turous ; and certaine places alledged  
out of others, little appertaining to  
the matter, or else more coldly hand-  
ling the matter propounded, then that  
well they could match with the re-  
sidue that are in the Treatise to that  
purpose alledged. In this manner came  
it into my hands : and so it is yet ex-  
tant among them. Now concerning  
my doings therein, first, for the sub-  
stance of it, because it is much of it <sup>What is done</sup>  
good, I haue so farre not onely concei-  
ued liking of it my selfe : but also haue  
done my best endeouour, thus to pu-  
blysh vnto all ; that so many as will <sup>to it since.</sup>  
<sup>First in the</sup>  
<sup>substance</sup>  
<sup>which is ap-</sup>  
<sup>proved.</sup>

## THE PREFACE

may take to themselues the benefit of it. In which kind of argument, though many others in these our daies haue done very commendably likewise, yet I doe speciall commend this vnto thee, the rather for that it proceedeth from those that otherwise are for diuers points, the greatest aduersaries that we haue in the cause of Religion. And whereas inordinate contention is not onely vnseemely for the Church of G O D, but also hurtfull to the cause of Religion, a speciall point of wisedome it is, when G O D hath bestowed any good gift on any of vs all, that others should so esteem thereof, as that they make the same a meane to moderate the bitternesse of their affections towards all those, that gladly would liue peaceably with all, so much as they might : as also on the other side it is very cleare, that those that will not (so farre as the cause of Religion it selfe doth permit them) may haue iust occasion to be ashamed ; and thereby to finde out what kinde of spirit it is that doth leade them. So the substance of the booke is such, as that a minde that is well disposed, may with one and the selfe same labour, gather out of it both lessons of godlinesse vnto it selfe, and that

## TO THE READER.

that which may somewhat occasion  
some certaine agreement among cer-  
taine of vs, with such of them I meane,  
as stand more indifferent, and are con-  
tent to dissent no further from vs, then  
of conscience they thinke that they  
ought. The former of which will yeeld  
vs this fruit, that we shall addresse our  
selues to doe, in some good measure,  
our seruice to God: the other, that we  
shall doe it with a quieter conscience,  
our selues desirous to bee at peace  
with all, so farre as conueniently may  
bee obtained. On the other side like-  
wise, because I found the manner and  
forme so farre forth out of order, as  
I haue declared, therefore did I ende-  
uour my selfe to helpe it a little as need  
required. But as touching the Transla-  
tion that they vse, I haue altogether  
let them alone therewith: partly to  
condiscend so farre vnto them, as to  
suffer themselues in such case to vse  
what Translation they will, and with  
good will to heare them therein: and  
partly for that diuers points of the  
matter were so grounded therepon,  
that the Translation might not bee a-  
mended, vnalesse the matter were al-  
tered likewise. So farre forth there-  
fore as there was no manifest error ta-  
ken,

*Then the  
forme of it,  
which is  
amended.*

## THE PREFACE

ken in withall, I haue left it wholly vnto them : though otherwise it might oft times be amended. For which cause also I did the rather omit to meddle with the quotations, to alledge the verse of the Chapter withall, because that in distinguishing of the verses, wee disagree sometimes : and forbearing to obtrude ours vnto them, vntesse I thought they would take it in good part, haue borne likewise to vse theirs, for that we finde it not so agreeable to the truth it selfe. As for those speciall words of theirs, that the Author so precisely vseth, I haue vsed my libertie therein , sometimes letting them stand as they are, and sometimes altering them, when they were abus'd, or otherwise the cause did so require. Those other points of their proper opinions, wherein wee dissent from them, and they (no doubt) from the truth it selfe , I haue cleane left out : some of those venturous points besides ; together with certaine of those places likewise, which hee hath alledged out of others, that did not so much appertaine to the matter that hee had in hand, or not so effectually touched the same, as himselfe otherwise hath done, The former of which I therefore  
left

## TO THE READER.

left out, for that neither my selfe could allow to leauue any such as (to my knowledge), might be any hurt, or else but occasion of stumbling to others : neither could I so haue gotten it foorth to the vse of all, carrying still such corruption with it. And this haue I done so much the rather, for that most of these things seeme rather to bee added by some that had the perving of the booke : before it might be allowed among them to come to the print, then by the proper Author thereof: they doe so little oft times agree with the argument that there hee hath in hand, nor, with the manner of handling of it. As for examples, in the first part of the booke and third Chapter, setting down the end of mans life, which he saith is the seruice of God; eight or nine times in that Chapter is ioyned withall the gaining of Heauen : which notwithstanding is not agreeable to the manner of the Authors handling of that point, as it may appeare in the whole discourse there, and namely by his place of Zachary, in the beginning of the third, and by his diuision in the beginning of the fourth Chapter where notwithstanding the gaining of Heauen is very edly put in againe. The  
other

## THE PREFACE

other sort likewise I thought good to leaue forth, for that being impertinent, they might discredit some part of the rest, or else but weaker then the rest, might so let downe the affections againe which were stirred vp before by the other. And truely the spirit in those dayes doth proceed a great deale more effectually, both in doctrine and exhortation, then it did in the dayes of diuers of those that were heere allegaged. Wherein, if there shall bee any that shall think, either on the one side, that I haue put out too much, or on the other, that I haue put out too little, neither am I desirous to ouer-rule their iudgements, nor very carefull to mainetaine mine owne; if any shall come with better matter: contenting my selfe onely with this, that I haue done what seemed to mee to bee most expedient to the glory of G O D, and to the benefit of his people heere: as also I haue sometimes interlaced a word or two; the better to open the Authors meaning, or to make the sense more full. And so without any further defence of my deings therein, now (gentle Reader) I send thee ouer to the Booke it selfe: where if thou shalt bestow a little paines (though it be no more,

## TO THE READER.

more, but once with aduisement to reade it ouer) I doubt not, but that thou wilt confesse thy labour to be well bestowed. Which when thou shalt find, then descending to the Author of it, seeing himself desireth to be helpen by thy praiers, thou shalt doe well, both to thanke God for him for this which is done, and to solicite him with thy prayers, on behalfe of him and the rest, that it would please him to give them a further knowledge of the truth in Christ, so farre as his wisedome hath thought expedient, to the setting forth of his owne glory, and to the saluation of those that are his. And God giue vs all (so many as doe appertaine to his Kingdome) his grace in that measure, that both we may agree together in the truth of Religion, and altogether imploy our selues in his seruice here, in peace and quietnesse one with another. And so I bid thee heartily farewell.

Bolton Percie, in the Ancient or  
liberty of Yorke, the 9.  
of July: 1584.

Thy hearty welwisher in Christ,

EDMYND BUNNY.

THE BOOKE OF

THE BOOKE OF  
Christian exercise, appertai-  
ning to Resolution.

The first  
part.

THE CONTENTS OF  
*the first part of this Booke, touching the helps of Resolution to serue G O D.*

THE I. C H A P T E R.  
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with a necessary aduertisement  
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What argument the devill useth to draw men from this Resolution.

How wilfull ignorance doth increase, and not excuse sinne:

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day.

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tes.

The lamentable condition of the world, by  
it of this due consideration.

And the mischiefe thereof at the last

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In exactly both these parts are to bee exer-

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the life to come.

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ers.

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gor before mentioned:  
wherein is de-  
scribed:

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selves.

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THE

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How God useth the motions of threats to induce men to resolution.

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### The second The Contents of the second part of this Booke, touching im- pediments of Resolution.

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with the vertuous are ayded aboue the mis-  
takēd.

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  - 2 Of what force loue is herein: And how  
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  - 3 Of a peculiar light of understanding per-  
aining to the iust.
  - 4 Of internall consolation of minde.
  - 5 Of the quiet of a good conscience in the  
iust.
  - 6 Of hope in God which the virtuous haue.  
And that the hope of the wicked is indeed no  
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  - 7 Of freedome of soule and body, which the  
virtuous haue.
  - 8 Of the peace of minde in the virtuous re-  
wards God, their neighbours and them-  
selves,
  - 9 Of the expectation of the rewards that  
the virtuous haue.
- Of the comfort that holy men haue, after their  
conversion: And how the iust men haue had  
greatest conflicts iberein.
- Of S. Austens conversion, and fourne notacion  
thereupon.

## THE II CHAPTER.

Of the second impediment: which is  
triblulation: wherein are handled  
fourne speciall points:

- I First, that it is an ordinary meanes

## The Contents.

affallation to suffer some tribulation.

2 Secondly, that there be thirteene speciall considerations of Gods purpose, in sending afflictions to his seruants, which are laid downe and declared in particular.

3 Thirdly, what speciall consideration of comfort a man may haue in tribulation.

4 Fourthly, what is required at mans bands in tribulation.

## THE III CHAPTE R.

Of the third impediment: which is, loue of the world; which is drawne to sixe points.

1 First, how, and in what sense the world, and commodities thereof are vanities; and their generall points of worldly vanities.

2 Secondly, how worldly commodities are mere deceit.

3 Thirdly, how the same are pricking sornes,

4 Fourthly, how the same are misery and affliction.

5 Fifily, how they strangle a man: with a description of the world.

6 Sixtly, how a man might avoide the danger thereof, and use the commodities thereof to his owne benefit.

THE

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THE FIFTH CHAPTER  
Of the fourth impediment: which is too  
much presuming of Gods mercy,  
wherein is declared:

That prolonging of our iniquities, in hope of  
Gods mercy, is to bluid our sinnes on Gods  
backe.

Of the two feete of our Lord: that is, mercy  
and truth,

Of two dangers of sinners: & how Gods good-  
nesse belpeth not them that perseuerre in  
sinne.

Whether Gods mercy be greater then his  
justice.

The description of true feare,  
Of seruile feare, and of the feare of children;  
and how seruile feare is profitable for fainers.

THE V. C H A P T E R.  
Of the fift impediment: which is delay of  
resolution vpon hope to do it better,  
or with more ease afterward wherein a  
declaration is made:

Of seuen speciall reasons, why the Devill  
noneth vs to delay: and of sixe principall  
causes, which make our conuersion harder  
by delay.

How hard it is to repent in old age, for  
him

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Man that is not accustomed to some hardnesse before, and what charge a man draweth to himselfe by de[n]yng.

That the example of the theefe saved on the Croffe, is no warrant to such as deserre their conversion.

Of diuers reasons, why conversion made at the last houre is sufficient.

### THE VI. C H A P T E R.

Of three other impediments : that is, sloth, negligence, and hardness of heart; wherein is declared.

The fourre effects of sloth : and the meanes how to remoue them.

The cause of Atheisme at this day. And the way to cure carelesse men.

Of two degrees of hardness of heart.

How hardness of heart is in all persecutors.

The description of an hard heart : and the danger thereof.

The conclusion of the whole Booke.

: shal al non turbab

# THE FIRST PART OF THIS BOOKE.

## CHAP. I

f the end and parts of this Boske, with a necessary aduertisement to the Reader.

**H**is first booke hath for The end of this book. his proper ende, to per-  
suade a Christian by name  
to beeome a true Christian  
indeed, at the least, in resolution of  
minde. And for that there be two  
principall things necessary to this  
effect: therefore this first Booke shall  
be deuided into two parts. In the  
first shall be declared important rea-  
sons and strong perswasions, to pro-  
voke a man to this resolution: In the  
second shall bee refuted all the impedi-  
ments, which our spirituall enemies( the  
lesh, the world and the diuell) are wont  
to lay for the stopping of the same:  
knowing very wel that of this resolution  
dependeth all our whole seruice of God.  
For he that never resolueth himselfe to  
do well, and to leaue the dangerous  
state of sinne wherein he liueth, is farre  
off from euer doing the same. But he that  
sometime resolueth to do it, although  
by straile hee performeth it not at that

The parts of  
this Book.

The necessity  
of this second  
part.

2  
*The first part.*

*Act. 7.*

*Apoc. 13.*

*Rom. 1.*

*An adver-  
tisement.*

time: yet is that resolution much acceptable before God, and his minde the readier to returne after to the like resolution againe, and by the grace of God, to put it manfully in execution. But he that wilfully resisteth the good motions of the holy Ghost, and vncuriously contemneth his Lord, knocking at the doore of his conscience, greatly prouoketh the indignation of God against him, and commonly groweth harder and harder daily, vntill hee bee giuen ouer into a reprobate sense, which is the next doore to damnation it selfe,

3 One thing therefore I must aduertise the Reader, before I goe any further, that hee take great heed of a certaine principall deceit of our ghostly aduersary, whereby he draweth many millions of soules into hell daily: which is, to feare and terrifie them from hearing or reading any thing contrary to their present humor or resolution. As for example, an usurer from reading books of restitution: a leacher from reading discourses against that sinne: a worldling from reading spirituall bookees or treatises of deuotion. And he vseth commonly this argument to them for his purpose: Thou

seeke

3  
The first Chapter.

The Dimin-  
ishing arguments.

Seest how thou art not yet resolued to  
leave this trade of life, wherein thou  
art: and therefore the reading of these  
bookees will but trouble and afflict thy  
conscience, and cast thee into sorrow &  
melancholy, and therefore reade them  
not at all. This I say, is a cunning sleight  
of Sathan, whereby he leadeth many  
blindfolded to perdition, euen as a Faul-  
kner carrieth many hawkes quietly be-  
ing hooded, which otherwise he could  
not doe, if they had the vse of their  
sight.

Wilfullig-  
norance in-  
crease of  
sinne.

3 If ignorance did excuse sin, then  
this might bee some refuge for them  
that would liue wickedly, but this kinde  
of ignorance ( being voluntary and  
wilfull ) increaseth greatly both the  
sinne, and the sinners euill estate. For  
of this man the holy Ghost speaketh  
in great disdaine. *Noluit intelligere ut*  
*bene ageret*: He would not vnderstand  
to doe well. And againe, *Quia tu scien-* O r. 4.  
*tiam repulisti, repellam te*: For that thou  
hast rejected knowledge, I will reject  
thee. And of the same men in another  
place the same holy Ghost saith, *They*  
*doe leade their liues in pleasure, and in a*  
*moment goe doarme unto hell, which say*  
*to God, Goe from vs, we will not haue the*  
*knowledge of thy wayes*. Let euery man

Psal. 35.

Iob 23.

B 5. there-

St. S. Aug. therefore beware of this deceipt, and  
of the sinnes, bee content at the least to read good  
lib. arb. c. 3. bookes, to frequent devout company,  
and S. Chrys. and other like good meanes of his a-  
soft. hom. 26. mendment, albeit hee were not yet re-  
~~Rep. ad Rom.~~ solved to follow the same: yea although  
he should finde some griefe and repug-  
nancy in himselfe to doe it. For these  
things can never doe him hurt, but may  
doe him very much good: and it may  
be that the very contrariety and repug-  
nancy which he beareth in frequenting  
these things against his inclination,  
may mooue the mercifull Lord which  
feeth his hard case, to giue him the  
victory ouer himselfe in the ende, and  
to send him much more comfort in the  
same, then before hee had dislike. For  
hee can easily doe it onely by alte-  
ring our taste with a little drop of his  
holy grace, and so make those thinges  
most sweete and pleasant, which be-  
fore tasted both bitter and vnsauou-  
ry.

What minde  
a man shalld  
bring to the  
reading of  
this booke.

4 Wherfore as I would heartily wish  
every Christian soule, that commeth  
to read these considerations follow-  
ing, should come with an indifferent  
minde layd downe wholly into Gods  
hand, to resolve and doe, as it should  
please his holy spirit to mooue him vn-  
to

## The second Chapter.

Consideration

, although it were to the losse of all worldly pleasures whatsoeuer ( which designation is \* absolutely necessary to every one that desireth to be saved ) so some cannot presently win that indifference to themselves, yet would I counsell them in any case to conquer their mindes to so much patience, as to goe through to the end of this booke, & to see what may be said at least to the matter, although it be without resolution to follow the same. For I doubt not but God may so pierce these mens hearts before they come to the end , as their mindes may be altered, and they yeeld themselves vnto the humble and sweete seruice of their Lord and Sauour, and that the Angels in heauen may rejoyce and triumph of their retaining, as of sheepe, most dangerously lost before.

\* Needs. Life  
is, both vnto  
our true  
seruice of  
God, and to  
attire our  
owne con-  
sciences of  
onreferred  
all calling  
in Christ :  
but not to  
procure sal-  
uation vnto  
vs ; the ma-  
rit whereof  
is alrege-  
ther to be  
sought in  
Iesus Christ  
Luke 13.

## CHAP. II.

How necessary it is to enter into earnest consideration and meditation of our estate.

THE Prophet Jeremiy after a long complaint of the miseries of his time, fallen vpon the Jewes by reason of their sins, uttereth the cause thereof in these word: *All the carib is fallen in- Ier. 23. 9  
to vitter desolation, for that there is no man  
which considereth deeply in his heart. Sig-  
nifying*

*Jonas.*

*Zech. 11.  
Deut. 14.*

nifying hereby, that if the *Iewes* would haue entred into deepe and earnest consideracion of their liues and state before that great desolation fell vpon them, they might haue escaped the same, as the *Niniuites* did by the forwarning of *Jonas*: albeit the sword was now drawn, and the hand of God stretched out, within forty daies to destroy them. So important a thing is this consideracion. In figure whereof, all beasts in old time, which did not ruminante, or chew their cud, where accounted vncleane by the law of *Moses*: as no doubt, but that soule in the sight of God must needes be, which resolueth not in heart, nor cheweth in often meditation of minde, the things required at her hands in this life.

2 For want of this consideration and due meditation, all the foule errors of the world are committed, and many thousand Christians do finde themselves within the very gates of hell, before they mistrust any such matter towardes them, being carried through the vale of this life blinde folded with the vale of negligence and inconsideration, as beasts to the slaughter house, and neuer suffered to see their owne danger, vntill it bee too late to remedy

7  
The second Chapter.

Consideration.

would remedy the same.

3 For this cause the holy Scripture before both recommend vnto vs most careful-  
ly this exercise of meditation, and dili-  
gent consideration for our duties, to  
deliuer vs thereby from the perill, which  
inconsideration leadeth vs vnto.

4 Moses hauing deliuered to the peo-  
ple his ambassage from God touching  
all particulars of the law, addeth this  
clause also from God, as most necessa-  
ry. *These words must remaine in thy heart,* Deut. 6.  
*thou shalt meditate vpon them both at*  
*home and abroad, when thou goest to bed,*  
*and when thou risest againe in the morning.*  
And againe in another place: *Teach your*  
*children these things, that they may meditate in*  
*their hearts upon them.* The like command-  
ment was giuen by God himselfe to Iesua, Iesua 2,  
at his first election to gouernc the peo-  
ple: to wit, that he should mediate vpon  
the law of Moses both day and night, to  
the end he might keepe and performe  
the things written therein. And God  
addeth presently the commoditie hee  
should reape thereof. *For then (saith he)*  
*shall thou direct thy way aright, and shall un-*  
*derstand the same.* Signifying, that with-  
out this meditation, a man goeth both  
amisse, and also blindly, not knowing  
himselfe whether.

Tim.4.

Psal. 1.  
Pro. 15.  
Eccle. 14.

Gen.24.

Isay 38.

*Or, mourne  
for it was in  
be way of  
Torrowing  
rlamenta-  
ions.*Psal. 118.  
Psal. 62.

11.119.

S. Paul hauing described vnto his Scholler *Timothy*, the perfect duty of a Prelate, addeth this aduertisement in the end: *Hac meditare*: Meditate, ponder, and consider vpon this, And finally, whensoeuer the holy Scripture describeth a wise, happy, or iust man ( for all these are one in Scripture, for that iustice is onely true wisedome and felicitie) one chiefe point is this. *Hee will meditate vpon the law of God bothe day and night.* And for example in the Scriptures, how good men did vse to meditate in times past, I might here reckon vp good store, as that of *Isaac*, who went foorth into the fields towards night to meditate; also that of *Ezechias* the king, who ( as the Scripture saith) did \* meditate like a Dove, that is in silence, with his heart onely, without noise of words. But aboue all other the example of holy *David* is singular herein, who euery where almost, maketh mention of his continual exercise in meditation, saying to Ged. *I did meditate upon thy commandements which I loued.* And againe, *I will meditate upon thee in the morning.* And againe, *O Lord how haue I loued thy law?* *It is my meditation all the day long.* And with what feruor and vehemencie hee vseth to make these meditations, hee sheweth

hitneweth when he saith of himselfe : My  
of a cert did waxe hot within me, and did kindle in  
it in my meditations.

Psal. 38

4 This is recorded by the holy Ghost  
these ancient good men, to confound  
which are Christians, who being far  
more bound to seruor then they, by  
reason of the greater benefit wee haue  
receiued : yet doe we liue so lazily ( for  
the most part of vs ) as we never almost  
enter into the meditation, and earnest  
consideration of Gods lawes and com-  
mandements : of the mysteries of our  
faith, of the life and death of our Sauicur:  
or of our duty towards him : and much  
esse doe we make it our daily study and  
cogitation, as those holy Kings did, not-  
withstanding all their great busynesse in  
the Common-wealth.

7 Who is there of vs now adayes Psal. 119,  
which maketh the lawes and command-  
ments or justifications of God (as the  
Scripture termeth them) his daily me-  
ditations, as King David did ? Neither Psal. 77  
onely in the day time did hee this, but  
also by night in his heart , as in another  
place he testifieth of himselfe. How ma-  
ny of vs doe passe ouer whole dayes and  
moneths, without euer entering into  
these meditations ? Nay, God grants  
there bee not many Christians in the  
world,

## Consideration.

*Believe in  
gross.*

world, which know not what these meditations doe meane. Wee believe in grosse the mysteries of our Christian faith, as that there is an hell: an heauen: a reward for vertue: a punishment for vice: a iudgement to come: an account to be made, and the like: but for that we chew them not well by deepe consideration, and doe not digest them well in our hearts, by the heate of meditation, they helpe vs little to good life, no more then a preseruatiue put in a mans pocket can helpe his health.

*Mariuillous  
effeſts of in-  
confideration*

8 What man in the world would adventure so easily vpon sin (as commonly men doe, which drinke it vp as easily as beasts drinke water) if he did consider in particular the great danger, and losse of grace, the losse of Gods fauour, and purchasing his eternall wrath; also the death of Gods owne Son sustained for sinne, the inestimable torments of hell for the euerlasting punishment of the same? Which albeit every Christian in some doth believe, yet because the most part doe euer consider them with due circumstances in their hearts; therefore they are not moued with the same, but doe beare the knowledge thereof locked vp in their breasts, without any sense or feeling: even as a man carrieth

with fire about him in a flint stonc  
without heat, or perfumes in a posman-  
er without smell, except the one bee  
aten, and the other be chafed.

9 And now to come neare our mat-  
ter (which we meane to handle in this  
ooke) what man liuing would not re-  
solue himselfe throughly to serue God  
indeed, and to leau all vanities of the  
world, if he did consider as he shoulde do,  
the waigthy reasons he hath to moue him  
herevnto: the reward he shall receiuē for  
it, and his infinit danger if hee doe it  
not? But because (as I haue said) scarce  
one among a thousand doth enter into  
these considerations, or if he do, it is  
with lesse attention, or conscience, then  
so great a matter requireth: hereof it  
commeth, that so many men perish daily,  
and so fewe are sauēd, for that by lacke of  
consideration they neuer resolute them-  
selues to liue as they shoulde doe, and as  
the vocation of a Christian man re-  
quireth. So that wee may also com-  
plaine with holy Jeremy, alleaged in the *Ier. 13:1*  
beginning, that our earth also of chri-  
stianity is brought to delolation, for that  
men doe not deepeley consider in their  
hearts.

10 Consideration is the key which  
openeth the doore to the closet of our  
heart,

The nature  
of consid-  
eration.

heart, where all our bookeſ of accoun-  
doe lie. It is the looking glaffe, or rather  
the very eyc of our ſoule, whereby ſhee  
ſeeþ her ſelfe, and lookeþ into all her  
whole eſtate: her riches, her good giſts:  
her deſects, her ſafety; her danger, her  
way ſhee walketh in, her pace ſhee hol-  
deþ: and finally, the place and end  
which ſhee draweþ vnto. And without  
this conſideration, ſhee runneth on  
blindly into a thouſand brakes and bri-  
ers, ſtumbling at euery ſtep into ſome  
one inconuenience or other, and con-  
tinually in perill of ſome great and dead-  
ly miſchiefe. And it is a wonderfull ma-  
ter to think, that in other buiernesſe of this  
life, men both ſee and confeſſe that no-  
thing can bee either begun, prolecuted,  
or well ended without conſideration, and  
yet in this great buiernesſe of the king-  
dome of heauen, no man almoſt vſeth or  
thinketh the ſame neceſſary.

A p. 1. ſimi-  
lari-

11 If a man were to make a iourney  
but from England to Conſtantiope, albeit  
hee had made the ſame once or twice  
before, yet would hee not paſſe it ouer  
without great and often conſideration  
elſpecially, whether hee were right and  
in the way or no; what pace hee held,  
how neare hee were to his wayes end  
and the like. And thinkest thou ( my  
decre

ere brother) to passe from earth to auen, and that, by so many hils and dales, and dangerous places never passed by thee before, and this without any consideration at all? Thou art deceived thou thinkest so: for this iourney hath more neede of consideration then that, being much more subiect to by this and dangers, euery pleasure of this world, every lust, euery dissolute thought, every alluring sight and tempting sound, every diuel vpon the earth, or instrument his (which are infinit) being a theefe, and lying in waite to spoyle thee, and to destroy thee vpon the way towards heauen.

12 Wherefore I would giue counsell to every wise passenger, to looke well about him, and at leastwise once a day to enter into consideration of his estate, and of the estate of his treasure which he carrieth with him, in a brittle vessel, as Saint Paul affirmeth, I meane his soule, which may as soone be lost by inconsideration, as the smallest and nicest ewell in this world, as partly shall appear by that which hereafter I haue written for the helpe of this consideration, whereof both I my selfe and all other Christians doe stand in so great neede in respect of our acceptable service

2 Cor. 3

nice

uice to God: For surely if my soule, or any other did consider attentiuely, but a few things of many, which she knoweth to be true: she could not but speedily reforme her selfe, with infinit mislike and detestation of her former course. As for example, if she considered throughly, that her onely comming into this life was to attend to the seruice of God, and that she notwithstanding attendeth onely, or the most part, to the vanities of the world: that she must giue account at the last day of every idle word, and yet that she maketh none account, not onely of words, but also of euill deedes: that no fornicator, no adulterer, no vsurer, no covetous or vncleane person shall enjoy the kingdome of heauen, as the Scripture saith: and yet shee thinketh to goe thither liuing in the same vices: that one onely sinner hath bin sufficient to damne many thousands together, and yet shee being loaden with many thinketh to escape: that the way to heauen is hard, strait, and painfull, by the affirmation of God himselfe, and yet shee thinketh to goe in, liuing in pleasures and delights of the world, that all holy Saints that euer were (as the Apostles and mother of Christ her selfe, with

Deut. 6.  
Luke 1

Mat. 12.

Cor. 5.  
Ephes. .

Gen. 6.  
Gen. 19.

Mat. 7.

## The second Chapter.

Consideration.

but all good men since) chose to them. <sup>1 Cor. 4.</sup>  
 now, to liue an austere life (in painfull <sup>2 Cor. 4.</sup>  
 spe- labour, profitable to others fasting, <sup>6, 11, 12.</sup>  
 mis- saying, punishing their bodies, and <sup>2 Cor. 4.</sup>  
 mer- like) and for all this liued in feare <sup>Phil. 2.</sup>  
 ide- and trembling of the Judgement of  
 ing God, and shee attending to none of  
 scr- these things, but following her pastimes  
 an- maketh no doubt of her owne estate:  
 art, (I say) my soule or any other did in  
 she- rede and in earnest consider these  
 e- things, or the least part of a thousand  
 a- ore that might bee considered, and  
 ds, which our Christian Faith doth teach vs  
 mi- to be true: she would not wander (as the  
 o- most part of Christian soules do) in such  
 n- desperate perill through want of consid-  
 eration.

13 What maketh theues to seeme <sup>A comon</sup>  
 bad vnto wisemen, that seeing so many  
 hanged daily for theft before their  
 eyes, will yet notwithstanding, steale  
 gaine: but lacke of consideration?  
 And the very same cause maketh the <sup>Mat. 7.</sup>  
 wisest men of the world to seeme very <sup>Luke 12.</sup>  
 booles, and worse then frantikes vnto <sup>Rom. 2.</sup>  
 God and good men; that knowing the  
 vanities of the world, and the danger  
 of sinfull life, doe follow so much the  
 one, and feare so little the other. If a  
 law were made by the authoritie of  
 man,

man, that whosocuer shoulde aduenture to drinke wine, shoulde without deli-  
beration hold his hand but halfe an houre in the  
fire, or in boyling lead, for a punishment ; I thinke many would forbear  
wine, albeit naturally they loued the  
same : and yet a law being made by the  
eternall maiesty of God, that whosocuer  
committeh sin, shall boile euerlast-  
ingly in the fire of hell without easse, or  
end : many one for lacke of consideration  
commit sin, with as little feare, as they  
doe eate or drinke.

The conclus-  
ion of this  
Chapter.

14 To conclude therefore, considera-  
tion is a most necessary thing to be  
taken in hand, especially, in these our  
dayes, wherein variety hath so much  
prevailed with the most, as it seemeth  
to be true wisdome, and the contra-  
ry thereto, to be meere folly, and con-  
temptible simplicitie. But I doubt not  
by the assistance of God, and helpe of  
consideration, to discouer in that which  
followeth, the error of this matter unto  
the discrete Reader, which is not  
wilfully blinded, or obstinately giuen  
over into the captiuity of his ghostly  
enemy ( for some such men there be )  
of whom God saith, as it were pittying  
and lamenting their case : They have  
made a league with death, and a covenant  
with

ature ab hell it selfe: that is , they will not  
delaine out of the danger wherein they  
but will headlong cast them selues im-  
nisher everlasting perdition, rather then by  
consideration of their estate, recouer  
them selues eternall life and glory,  
the m which deadly obstinacy the Lord of  
mercy deliuers all that belong vnto  
erlutan.

## CHAP. III.

*The end for which man was created, and  
placed in this world.*

Tow them in the name of Almighty  
God , and with the assistance of  
the holy spirit, let the Christian  
man or woman desirous of saluation,  
first of all consider attentively, as a good  
merchant factor is wont to do, when he  
arrived in a strange Countrey : or as  
a captaine sent by his Prince to some  
great exploit, is accustomed when he  
cometh to the place appointed : that  
he may thinke for what cause hee came  
ther: why he was sent, to what end,  
what to performe , what shall be expe-  
d and required at his hands vpon  
returne by him that sent him thi-  
s. For these cogitations (no doubt)  
will stirre him vp to attend to that  
which

*The small end.**The first part.*

**Deut. 6.**  
**Iosua 22.**  
**Gen. 14.**  
**Luke 1.**

*The first consequence.*

which he came for, and not to imploy himselfe in impertinent affaires, The like (I say) would I haue a Christian consider, and to aske of himselfe what and to what end was he created of God, and sent hither into this world, what to doe, wherein to bestow his daies ; he shall find for no other cause or end, but only to serue God in this life. This was the condition of our creation, and this was the onely consideration of our redemption, prophecied by Zachary before: That we being deliuered from the handes of our enemies, might serue him in holinesse and righteousness all the dayes of our life.

¶ Of this it followeth first, that seeing the end and finall cause of our being in this world, is to serue God in this life. that whatsouer wee doe, or indouour, or bestow our time in, either contrary or impertinent to this end, which is onely to the seruice of God, though it were to gaine all the kingdomes of the earth: yet is it meere vanitie, folly, and lost labour, and will turne vs one day to grieve, repentance, & confusion: for that it is not the matter for which we came into this life, or of which we shall be asked account at the last day, except it be to receive iudgement for the same.

¶ Second

The second  
consequence.

Secondly, it followeth of the pre-  
sses, that seeing our onely end and  
finessse in this world, is to serue God  
and that all other earthly creatures are  
here to serue vs to that end ; wee  
ould ( for our parts) be indifferent to  
these creatures, as to riches or po-  
erty, to health or sicknesse, to honor or  
tempt : and we should desire onely  
much, or little of the same, as were  
fit for vs to our said end that wee in-  
d : that is, to the seruice of God: for  
soeuer desirereth or seeketh these crea-  
tures more then this , runneth from his  
for the which he came hither.

By this now may a carefull Christian  
e some scantling of his owne estate  
with God, and make a conjecture whe-  
ther he be in the right way or no. For  
he attend onely or principally to this  
, for which he was sent hither, that  
to serue God; if his cares, cogitations,  
ies, endeouours, labours, talke and  
other his actions runne vpon this  
ter; and that he careth no more for  
other creatures, as honour, riches,lear-  
g, and the like, then they are ne-  
cessary vnto him for this end , which  
retendeth: if his dayes and life ( I  
be spent in this study of the seruice  
od, then is hee doublefesse a most

happy and blessed man, and shall a length attaine to the Kingdome of God

5 But if he find himselfe in a contrary case, that is, nor to attend to this matter for which onely he was sent hither, nor to haue in his heart and study the seruice of God, but rather some other vanity of the world, as promotiō, wealth, pleasure, sumptuous apparell, gorgeous buildings, beauty, or any other thing else that pertaineth not to this end: if he spend his time (I say) about these trifles, hauing his cares and cogitations, his talke and delight, more in them then about the others great busynesse for wh<sup>e</sup> he was sent: then is hee in a perilous course, leading directly to perdition, except he alter and change the same. For most certainte it is, that whosocuer shall not attend vpon the seruice he came for, shall neuer attaine to the reward promised to that seruice.

6 And because the most parte of the world not onely of Infidels, but also of Christians doe amisse in this point, and doe not attend to this thing for which they were onely created & sent hither: thence it is that Christ and his holy Saints haue alwayes spoken so hardly of the small number that are in state of saluation, euen amongst Christians; or

## The third Chapter.

## The fynall end

dhaue vettered some speeches which  
came very rigorous to flesh and bloud,  
scarce true, albeit they must bee ful-  
led: as, that it is easier for a camell to goe  
ough a needles eye, then for a rich man  
nter into heauen. The reason of which  
ing (and many more) standeth in this,  
t a rich man or worldling atten-  
g to heape riches, cannot attend to  
that which hee came for in this  
ld, and consequently neuer attaine  
uen, except God worke a miracle,  
So cause him to contemne his ri-  
s, and to vse them onely to the ser-  
c of God: as sometimes he doth, and  
have a rare example in the Gospell  
*Zacheus*, who being a very rich man,  
sently vpon the entring of Christ  
o his house, and much more into his  
rt by faith, gaue halfe his goods vn-  
the poore, and offered withall, that  
omsoever he had iniured, to him he  
ld make fourre times somuch resti-  
on.

But hereby now may be seene the  
entable state of many thousand  
istians in the world, which are so  
e off from bestowing their whole  
e and trauell in the seruice of God,  
hey never almost thinkc of the  
; or if they do, it is with very little  
care

Mat. 19.  
Mark 10.

Luke 19.

*The lamenta-  
ble state of  
men of the  
world.*

care or attention. Good Lord, how many men and women bee there in the world, which bearing the name of Christians, scarce spend one houre of four, and twenty in the seruice of God! How many do beat their braines about worldly matters: and how few are troubled with this care! How many finde time to eate, drinke, sleepe, disport, deck, & pain themselves out to the world, and yet haue no time to bestow in this greate businesse of all other! How many spend ouer whole dayes, weekes, moneths, and yeeres in hawking, hunting, and other pastimes, without making account of this matter! What shall become of the people? What will they say at the daye iudgement? What excuse will they haue?

*Admonis.  
for.*

8 If the Merchants factor (which spake of before) after many yeeres spent beyond the Seas, returning home to giue accounts to his Master, shou yeld a reckoning of so much time spent in singing, so much in dancing, so much in courting, and the like: who would not laugh at his accounts? But being further asked by his Master what time hee bestowed on his chandise which he sent him for, if he should answere: None at all, nor the

ever thought or studied vpon that latter who would not thinke him worthy of all shame and punishment ? And surely with much more shame and confusion shall they stand at the day of judgement, who being placed here to great a businesse as is the seruice of almighty God, haue notwithstanding neglected the same, bestowing their studys, labours, and cogitations in the netrifies of this world: which is as farre from the purpose, as if men being placed in a course to runne at a golden mine of infinit price, they should leauue their marke, and some step aside after stones, or feathers iu the aire; and some never stand still, gathering vp the dung of the ground. And how were these unworthy (trow you) to receiue so great a reward as was purposed to them?

Wherefore (deere Christian) if thou bee wise, consider thy case while thou hast time, follow the Apostles example; Examine thy owne workes, Gal. 6. 1 wayes, and deceiue not thy selfe. If maiest thou haue grace to reforme thy selfe, because the day-time of life remaineth: the dreadfull night of death will ouertake thee shortly, when there will be no more time of refor-

John 9.

Luke 12.

mation. What will all thy labour and w  
toile in procuring of worldly wealth, namely  
profit, or comfort thee at that houre, when it shall be said to thee, as Christ  
said to thy like in the Gospell, when he  
was now come to the top of his world  
ly felicity : *Thou foole, this night sha  
they take away thy soule, and then who sha  
have the things which thou hast gotten to  
gether ?* Beleeue me (deare brother) for I tell thee no vntruth, one houre be  
stowed in the seruice of God, will more  
comfort thee at that time, then an hun  
dred yeares bestowed in aduancing thy  
selfe, and thy house in the world. And  
thou mightest feele now the case where  
in thy poore heart shall be then, for hanke  
mitting of this thing, which it shou  
most haue thought vpon ; thou would  
take from thy sleepe, and from thy me  
also, to recompence thy negligence  
the time past. The difference betw  
a wise man and a foole is this, that the  
one prouideth for a mischiche  
time serueth, but the other, when it  
too late.

To Resolute thy selfe therefore (good  
Christian) while thou hast time ; retou  
thy selfe without delay, to take in hand  
presently, and to apply for the time  
come, the great and weighty busines

for which thou wast sent hither : which  
nely indeed is weighty and of impor-  
tance : and all others are meere trifles  
and vanities, but nely so farre forth as  
they concerne this. Believe not the  
world, which for running awry in this  
point, is detested by the Sauiour : and  
thy friend thereof, pronounced an  
emie to him by his Apostle. Say at  
length vnto thy Sauiour, I doe confess  
unto thee, O Lord, I doe confess and  
cannot deny, that I haue not hitherto  
attended to the thing for which I was  
created, redeemed, and placed here by  
thee, I doe see my error, I cannot dis-  
semble my grievous fault : and I doe  
thank thee ten thousand times, that  
thou hast giuen me the grace to see it,  
while I may yet by thy grace amend it:  
which by thy holy grace I meane to  
doe, and without delay to alter my  
ourse; beseeching thy diuine maiestie,  
that as thou hast giuen me this light of  
understanding to see my danger, and  
his god motion to reforme the same;  
so thou wilt continue towards mee thy  
blessed assistance, for performance of  
the same, to thy honour and my soules  
calth. Amen.

*John 7. 8 f.  
1 John 2.*

*A Prayer.*

## CHAP. IIII.

*Of the end of man in particular. and of the  
speciall things required at his bands in  
this life.*

H<sup>A</sup>ving spoken of the end of man in general in the former Chapter, and shewed that it is to serue God: it seemeth conuenient, for that the matter is of great & singular importance to treat somewhat more in particular wherein this seruice of God doth consist, that thereby a Christian may iudg of himselfe, whether hee performe the same or no: and consequently, whether he do the things for which he was sent into this world.

2 First therfore it is to bee vnderstood, that the whole seruice which God requireth at a Christian mans hands in this life, consisteth in two things: the one to flic euill, and the other to doe good. And albeit these two things were required of vs all before the comming of Christ (as appeareth by *Dauid*, whose commandement is generall: Decline from euill, and doe good: and by *Esay* the Prophet, whose words are, Leave to do perniciously, and learnewell) yet much more particularly, and with farre greater reason are they

Two parts  
of our end  
in this life.

Psal. 36.

Esay 3.

ey demanded at the hands of Christian  
eople, who by the death and passion of  
eir redeemer, do receiue gracie & force  
be able in some measure to performe  
ese two things, which the law did  
not giue, albeit it commanded the  
me.

3 But now wee being redeemed by Rom.6.  
christ, and receiuing from him not on-  
the renewing of the same comman-  
ment, for the performance of these  
o things, but also force and ability  
his grace, whereby wee are made  
newhat able to doe the same: we re-  
aine more bound thereto in reason  
and duty then before, for that this was  
the fruit and effect of Christ his holy  
mission, as S. Peter saith; That we being <sup>1 Pet.2.</sup>  
ad to sin should live unto righteousness. Or  
S. Paul more plainly declarereth the  
me when he saith; The grace of God our <sup>Titus 2.</sup>  
uiour hath appeared to all men, instructing vs  
this end, that we renouncing all wickednesse,  
and worldly desires, should live soberly, justly, and  
holy in this world.

4 These two things then are the ser-  
ice of God for which we were sent in-  
this world: the one to resist sinne; the  
ther to follow good workes. In respect  
the first, we are called souldiers,  
and our life a warfare vpon the earth:

Two parts  
of the ser-  
vice of God.

John 7.

<sup>1</sup> Cor.10.

<sup>1</sup> Tim.1.

<sup>2</sup> Tim.2.

## Particular end.

## The first part.

Phil. 1.  
Heb. 10.  
And 12.  
Mat 9.  
10. 20.  
Luke 10.  
2 Tim 5.  
Psal. 125.  
Matt. 13.

for that as souldiers doe alwayes lie  
wait to resist their enemies ; so oug  
we to resist sinne, and the temptation  
thereof. And in respect of the second  
we are called labourers, stewards, fa  
miers, and the like, for that as thcse me  
attend diligently to their gaine and in  
crease of substance in this life : I  
should we do good workes to the glo  
ry of God, and bencft of others here in  
this life.

5 These therefore are two speci  
al points which a Christian man shoul  
meditate vpon : two speciall exercise  
wherin hee should be occupied : tw  
speciall legs whereupon he must walke  
in the seruice of God : and finally, tw  
wings whereby he must flic and mount  
vp vpon a Christian life. And whosoeuer  
wanteth either of these , thought he  
had the other, yet can hee not ascen  
to any true godlinesse, no more then  
bird can flic lacking one of her wings.  
I say that neither innocencie is suffi  
cient without good workes : nor good  
workes any thing auailable, where innoc  
ency from sin is not. The latter is  
evident by the people of Israel, whose  
sacrifices, oblations, prayers, and other  
good workes commended and com  
manded by God himselfe, were ofte  
times

39

particular ends. The fourth Chapter.

mes abominable to God: for that the  
oers thereof liued in sinne and wic-  
ednesse, as at large the Prophet Esay  
eclareth. The former also is made  
pparent by the parable of the foolish  
irgins, who albeit they were inno-  
ent from sinne, yet because they gaue  
ot attendance, they were shut out of  
e doores. And at the last day of  
dgement Christ shall say to the dana-  
ed. Because you clothed me not, fed  
e not, and did not other deedes of  
arity, appointed to your vocation,  
erefore goe you to euerlasting fire,  
c. Both these points then are neces-  
ry to a Chrystian to the seruice of  
od: and so necessary, as one with-  
ut the other auaileth not, as I haue  
id. And touching the first, which is  
esisting of sin, we are willed to doe it  
ien vnto death, and with the losse of  
ur bloud (if it were need) and in di-  
ers places of Scripture, the holy  
host willeth vs most diligently to  
epare our selues to resist the Deuill  
anfully, which tempreth vs to sinne:  
ld this resistance ought to bee made  
such perfect manner as wee yeeld  
ot wittingly and willingly to any sinne  
hatsoeuer, either in worke, word, or  
nsent of heart, insomuch that who-  
socuer

\* And be-  
cause they  
rested in  
the out-  
ward cere-  
mony one.  
ly.

Esay 1.  
Mat. 25,  
Luke 13.  
Mat. 25.

How we  
ouzbis to rea-  
sif sin.  
Heb. 12.  
Ephes. 5.  
James 4:  
1 Pet. 5.

Much. 5.

**Particular end.**

**30  
The first part.**

**Exod. 12.  
Deut. 5.**

**How we  
must doe  
good workes.**

**Eccle. 9.**

**Eccle. 1.**

**Gal. 6.**

**2 Cor. 15.**

**A descrip-  
tion of a  
Christian.  
Apoc. 5.**

soeuer should giue secret consent o  
minde to the performance of a sin, if he  
had time, place, and ability thereunto,  
is condemned by the holy Scripture in  
that sin, cuen as if he had committed the  
same now in act. And touching the se-  
cond, which is good works, we are willed  
to doe them abundantly, diligently, ioy-  
fully, and instantly, for so saith the  
Scripture; *Whatsoever thy hand can doe, do it  
instantly.* And againe. *Walke worthy of God,*  
*fructifying in every good worke.* And againe,  
S. Paul saith; *Let vs do good works unto all  
men.* And againe in the very same place.  
*Let vs never leaue off to doe good, for the time  
will come when we shal reape without end.* And  
in another place he willet vs. *To be stably  
immoueable, & abundant in good works,* kn. om-  
ing that our labour shall not be unprofit-  
able.

6 By this it maybe seene ( deere bro-  
ther) what a perfect creature is a good  
Christian, that is, as Saint Paul describeth  
him: *The handworke of God, and creature*  
*of Christ to good workes, wherein bee hath*  
*prepared that he should walke.* It appea-  
reth ( I say) what an exact life the true  
life of a Christianis, which is a conti-  
nuall resistance of all sinne, both in  
thought, word, and deed, and a perfor-  
mance or exercise of all good workes,  
that

it or what possible he can devise to doe. What if hee angelicall life is this ? Nay, more into an angelicall, for that Angels being now placed in their glory, haue neither temptation of sinne to resist, nor can doe any worke (as we may) for to increase villedir further glory.

If Christians did liue according to the <sup>the perfecti-</sup>  
this their duty, that is, in doing all <sup>on of a Christ-</sup>  
good that they might, and neuer con- <sup>an.</sup>  
ting to euill what need there almost  
ine, temporall lawes ? What a goodly  
o all common-wealth were Christianity ?  
ace. no will not maruell at the rare ex-  
tinx examples of many good forefathers of  
And us, wherein such simplicitie, such  
able truth, such conscience, such almes-  
om. cedes, such sincerity, such vertue,  
of! such religion and deuotion, is repor-  
ro. d to haue beene ? The cause was, for  
ood at they studied vpon these two points  
eth a Christian mans duty, and labou-  
lun ed for the performance thereof, euery  
ea man as God gaue him grace. And wee  
true because wee looke not into these mat-  
ti- ters, are become as loose and wicked  
in life, as euer the Gentiles, or Infidels  
or. were. And yet is God the same God  
ts, still, and will accept at our hands no o-  
at her account, then he did of those fore-  
athers of ours, for the performance

of these two parts of our duty toward him. What then shall become of us which doe not liue in any part as they did? And to enter yet somewhat more into the particular consideration of these things, who is there now aday among common Christians (for no doubt there be in secret many seruants of God which do it) but of those which bear the name of Christians, and most stirre abroad in the world, who is there ( I say) that taketh any paine about the first point, that is, touching the resistance of the concupiscence of sinne? Which concupiscence, or naturall motion of sinne remaining in vs, as a remnant of our naturall malady in punishment of the sinne of our first father Adam, is left in vs now after Baptisme, ~~and~~ agonies, that is, to striue withall, and to resist. But alas, how many bee there which doe resist (as they should) these euill motions of concupiscence? Who doth euer examine his conscience of the same? Who doth not yeeld commonly consent of heart, to every motion that commeth with pleasure: of couetousnesse, of anger, of reuenge, of pride, of ambition, and (above all) of lechery, and other filthy sinnes of the flesh, knowing notwithstanding (by the

*Aug. lib. 3.  
Iust. &  
lib. 1. de  
peccatis.  
morm. cap. v. 1.  
To Cassian.  
lib. 5. ca. 12.  
& deinceps.*

*Mit. 5.*

the protestation of our Sauiour Christ  
(himself) that every such consent of  
heart, is as much in substance of Sin, as  
the act, and maketh the soule guilty of  
eternall damnation.

8 It is a wonderfull matter to consider, and able to make a man astonied to thinke, what great care, feare, diligence, and labour, good men in olde time did take about this matter of resisting sinne, and how little we take now.

¶ b the iust, hauing lesse cause to feare than we, saith of himselfe: *I did feare all thy doings ( O Lord ) considering that thou off not pardon such as offend thee.* But the good King David, which had now tasted Gods heauy hand for consenting to sin before, sheweth himselfe yet more carefull and fearefull in the matter when he saith: *I did meditate in the night time Psal 76. together with my heart , and it was my whole exercise, and I did brush or sweep mine owne spirit within me.* What a diligent examination of his conscience, thoughts, and cogitations was this in a King? And all this was for the auoiding and resisting of sinne : as also it was in S. paul, who examined his owne conscience so narrowly, and resisting all temptation with such diligence, and attention, as hee could pronounce of himselfe. <sup>1 Cor. 4.</sup>

2 Cor. 12.

2 Cor. 6.  
And 11.  
3 Tim. 1.  
2 Cor. 19.

Remedies  
used by the  
ancient Fa-  
thers for re-  
fusing sin.

himselfe, that to his knowledge he was  
in his Ministry guilty of nothing : al-  
beit he doth confess in another place  
that he had most vile and strong tem-  
ptations of the flesh laid vpon him  
the Deuill by Gods appointment. Yet  
by the grace of Christ hee resisted and  
ouercame all. For the better perfor-  
mance whereof, it is likely that he vsed  
also those externall helpe and reme-  
dies of true fasting, earnest praying,  
diligent watching, and seuere chaf-  
fing of his body by continuall and mo-  
painsfull labour in his vocation, where-  
of he maketh mention in his writings.

As also all godly men (by his example)  
haue vsed the like helpe since, for the  
better resisting of sinfull temptations  
when need required, and the like.  
Whereof I could here recite great  
store of examples out of the holy fa-  
thers, which would make a man to won-  
der, and afraid also (if he were not pale  
feare) to see what extreame paine and  
diligence those first Christians took  
in watching euery little sleight of the  
deuill, and in resisting euery little tem-  
ptation or cogitation of sin: whereas we  
neuer thinke of the matter, nor make  
account either of cogitation, consent  
of heart, word, or worke; but doe yeeld

all, whatsouer our concupiscence  
uereth vs vnto, do swallow downe  
nooke laid vs by the deuill: and most  
edily doe deuoure every poysoned  
afant bait, which is offered by the  
enmy for the destruction of our soules,  
thus much about resisting of sin.

But now touching the seconde  
part, which is continuall exercising of  
selues in good workes, it is evident  
it selfe, that we vtterly faile (for the  
first part of vs) in the same, I haue  
swed before, how we are in Scrip-  
ture commanded to doe them, without  
pausing, and most diligently whiles we  
have time of day to doe them in: for as  
arist saith; *The night will come when no  
man shall worke any more.* I might also  
new how certaine of our forefathers  
the Saints of God were most diligent &  
carefull in doing good workes in their  
times, even as the husbandman is care-  
full to cast seede into the ground whiles  
the weather lasteth, and the Marchant  
lay out his money whiles the good  
market indureth. They knew the time  
would not last long which they had to  
worke in: and therefore they bestirred  
themselues, whiles opportunity serued  
they neuer ceased, but came from one  
good worke to another, well knowing  
what

*How much  
we faile in  
doing good  
workes.*

*John 5.*

*Gal. 5.  
Phil. 2.*

B

Althoegh many such things were done to superstitious and very ill vses: yet even then also were they sometimes sufficient testimo- nies of a great care to doe well: (so farre as their knowledge serued them) in so many as did not wilfully erre, but were desirous to knew

what they did, and how good and acceptable seruice it was vnto God.

10 If there were nothing else to proue their wonderfull care and diligence herein: yet the infinite\* me- ments of their almsdeeds, yet extant in the world, are sufficient testimonies the same: to wit, the infinit Church builded, and indued with great and abundant maintenance for the Ministers of the same: 10 many Schooles, Colledges, Vniuersities, so many bri- ges, high waies & publike commodities. Which charitable deedes (and a thou- sand more both priuate and publike,) were secret and open, which I cannot report came out of the purses of our good an- cestors: who oftentimes not onely ga- gave of their abundance, but also saued from their owne mouthes, and bestowed it vpon deeds of charity, to the glory of God and benefit of others. Whereas we are farre off from giuing away our necessaries, as we will not bestow our va- superfluities but will imploy them ne- ther vpon hawkes and dogs, and other bruit beasts; and sometimes also vpon much viler vses, then to the releefe of our poore brethren.

the truth, and to do accordingly. And if may also those be (in such a sense) examples to vs.

1 Alas ( deere brother ) to what a  
fleſſe and ſenſelefſe eſtate are wee  
in; touching our owne ſaluation and  
damnation ? S. Paul crieth out vnto vs ;  
*Take your own ſaluation with feare and trem-*  
*: and yet no man for al that maketh*  
*count thereof, S. Peter warneth vs*  
*quietly and earnestly ; Brethren, take you*  
*the care to make your vocation and election*  
*by good workes : and yet who ( almost )*  
*thinkē vpon them ? Christ himſelfe*  
*andendereth in theſe words, I tell you, make*  
*your ſelues friends ( in this world ) of uiuift*  
*common, that when you faint, they may receive*  
*you into eternall tabernacles. And yet for al*  
*that we are not moued herewithall : ſo*  
*ad we are, and lumpiſh to all goodeſſe.*

12 If God did exhort vs to geod  
eeds for his owne commodity, or for  
my gaine that hee is to take thereby :  
But in reaſon we ought to pleaſure him  
herein, ſeeing wee haue receiuied all  
from his onely liberality before. But  
being he asked it at our hands for no  
need of his own, but only for our gaine,  
and to pay vs home againe with aduan-  
tage, it is more reaſon we ſhould hear-  
en vnto him. If a common honest man  
pon earth ſhould invite vs to doe a  
thing, promising vs of his honesty a  
ſufficient

Philip. 2.

2 Pet. 1.

Luke 16.

Luke 22.  
Mat. 15.  
Rom. 8.  
Apoc. 22.

sufficient reward, wee would beleue him but God making infinite promise vnto vs in Scripture of eternall reward to our weldoine (as that wee shall eat with him, crinke with him, raigne with him, possesse heauen with him, and the like) cannot moue vs notwithstanding to the workes of charitie. But because those forefathers of ours were moued herewithall, as hauing hearts of softer mettall then ours are of, therefore they brought forth such abundant fruit as I haue shewed.

*The different  
kynnes of a  
good and  
evill man  
at the day  
of death.*

13 Of all this then that I haue said, the godly Christian may gather, first, the lamentable estate of the world at this day, when amongst the small number of those which beare the name of Christians, so many are like to perish for not performing of these two principall points of their vocation. Secondly, hee may gather the cause of the infinite difference of reward for good and evill in the life to come which some men will seeme to maruell at, but indeed is most iust and reasonable, considering the great diuersities of life in good and evill men, whiles they are in this world. For the good man doth not onely endeouour to avoid sin: but also by resisting the same, daily and

ce and hourly increaseth in the fauour  
of God. The loose man by yeelding  
consent to his concupiscence, doth not  
certainly lose the fauour of God, but also  
with doubleth sinne vpon sin without num-  
ber. The good man, besides auoiding  
all sinne, doth infinite good workes, at the  
least-wise in desire and heart, where-  
as greater abilitie serueth not. But the  
wicked man neither in heart or deed  
doth any good at all, but rather seek-  
eth in place thereof to doe hurt. The  
good man employeth all his minde, hart,  
words, and hands to the seruice of God,  
and of his seruants for his sake. But the  
wicked man bendeth all his force and  
powers both of bodie and minde, to  
the seruice of vanities, the world and  
his flesh. Insomuch, that as the good  
man increaseth hourly in the seruice  
of God, to which is due increase of  
grace, and glory in heauen: so the  
wicked man from time to time, in thought, word  
or deed, or in all at once, heapeth vp  
sinne and damnation vpon himselfe,  
to which is due vengeance, and in-  
crease of torments in hell: and in this  
contrary course they passe ouer their  
lives for twenty, thirty, or forty  
yeeres, and so come to die. And is it  
not reason now, that seeing there is so  
great

great diuersity in their estate, there should be as greater or more diversity also in their reward ? Especially seeing God is a great God, and rewardeth small things with great wages , either of everlasting glory , or everlasting paine. Thirdly and lastly, the diligent and carefull Christian may gather by this, what great cause he hath to practise the godly counsell of Saint

**Galat.6.** & Paul, which is, *That every man shoulde proue and examine his owne workes.* And so be able to iudge of himselfe, in what case he standeth : and if vpon this examination hee finde himselfe awry, to thanke God of so great a benefit, as the reuealing of his danger, whiles yet there is time and place to amend. No doubt many perish daily by Gods iudgement in their owne grosse ignorance who if they had receiued this speciall fauour, as to see the pit before they fell in, it may bee they would haue escapted the same. Vse Gods mercy to thy gaine then (gentle brother) and not to thy further damnation. If thou see by this examination, that hitherto thou hast not led a true Christian life, resolute thy selfe to begin now, and cast away willfully that precious soule Christ of thine, which Christ hath bought so dearely

reverely, and which he is most ready  
to saue, and to induce with grace and  
eternal glory, if thou wouldest yeeld  
the same into his hands, and be con-  
tent to direct thy life according to his  
most holy, easie, and sweet command-  
ments.

## CHAP. V.

*If the severall account that wee must yeeld  
to God of the matters aforesaid.*

Mongst other points of a prudent  
seruant, this is to be esteemed one  
incipall, to consider in every thing  
committed to his charge, what account  
will be demanded touching the same:  
so what manner of man his Master  
whether gentle, or rigorous, milde,  
sterne, careless, or exquifite in his  
counts; also whether he be of ability to  
nish him at his pleasure, finding him  
aultie: and finally, how he hath deale  
th others before in like matters: for  
cording to these circumstances (if he  
wise) he will governe himselfe, and  
more or leſſe diligence in the charge  
committed.

The like wisedome would I counsel  
Christian to vſe, in the matters be-  
recited, to wit, touching our end  
for

*A principall  
point of wize-  
dom in a  
seruant.*

*A neceſſary  
considera-  
tion.*

*Of account.*

for which God sent vs hither, & the two principall points thereof enioyned for our exercise in this life: to consider (I say) what account we shall be demanded for the same, in what manner, by whom with what severitie, with what danger of punishment, if we be found negligent and retchlesse therein.

3 For better vnderstanding whered it is to be noted first, with what order and with what ceremonies, and circumstances God gaue vs this charge or rather made and proclaimed this law of our behauour and service toward him, For albeit he gaue the same commandement to *Adam* in the first creation, and imprinted it afterward by nature into the heart of each man before it was written (as S. *Paul* testifieth); yet for more plaine declaration sake, and to conuince vs the more of our wickednesse (as the same Apostle noteth) he published the same law writing Tables, vpon the Mount *Sinai*: but with such terrour, and other circumstances of maiestie (as also the Apostle noteth to the Hebrewes) as may greatly astonish the breaker thereof. Let any man read the nineteenth chapter of Exodus, and there he shall see what a preparation there was for

Rom.2.

Rom.7.

Gal.3.

Heb.12.

the two or the publishing of this law. First, God  
called for all them Moses vp to the hill, & there received  
(I say) vpon him many of the benefits which  
God had bestowed vpon the people of Israel.  
whom he had chosen; & promiseth them many more if they  
would keepe the law which he was then  
glad to give them. Moses went to the people,  
and returned answeare againe, that they  
should keepe it. Then caused God the  
order of people to be sanctified against the third  
day, to wash al their garments, and that  
no man should company with his wife:  
it so to be charged that none vpon pain  
of death should presume to mount vp to  
the hill, but Moses alone, and that who-  
ever shold dare but to touch the hill,  
woulde presently bee stoned to death.  
when the third day was come, the An-  
testor (as S. Steuen interpreteth it) were  
ready to promulgate the law. Then trum-  
pet sounded mightily in the airc; great  
under brake out from the skie, with  
lightnings, horrible clouds, thick  
smoake rising from the  
mountaine. And in the midst of all this  
also aiesly & dreadfull terror, God spake in  
bearing of al; I am the Lord God, which  
brought thee out of the land of Egypt: me  
shalt thou serue: & the rest which fol-  
leth, containing a perfect description  
was our duty in this life, commonly cal-  
led

*Exod. 19.  
The dread-  
full publi-  
cation of the  
Law.*

*Act 22.*

*Exod. 20.  
Deut. 5.*

Of accounts.

Heb. 12.

*With painful  
news.*

Gen. 3.

Gen. 7.

Gen. 19.

1 Kin. 28.

2 Kin. 12.

Ied the ten Commandments of God.

4 All which terror & maiestie the Apostle calleth himselfe, as I haue said, appliceth to this meaning, that we should greatly tremble to breake this law, deliuering vs with such circumstances of dread & fear, signifying also hereby, that the exactio[n] of this law must needs bee with great terror at the day of iudgement, seeing that the publication thereof was with such astonishment and dread: for so we see alwaies great Princes lawes to be executed vpon the offenders with much more terror, then they were proclaimed.

And this may be a forcible reason to moue a Christian to look vnto his duuty.

5 Secondly, if we consider the sharp execution used by God vpon offenders of this law, both before it was written, and since; we shall find great cause of fear also: as the wonderfull punishment vpon Adam, & so many millions of people besides, for his one fault: the drowning of all the world together: the burning Sodom & Gomorra with brimstone: the reprobation of Saul: the extreme chastisement of David, & the like. Which being done by God, with such rigor, lesse and fewer sins then ours are, & so vpon them, whom he had more cause to spare then we hath to toleraters;

d. admonishments what we must looke  
poor at Gods hands, for breach of this law  
to seruing him in this life.

Thirdly, if we consider the speeches  
and behauour of our Lord and master  
earliest in this matter, we shall haue yet  
more occasion to doubt our owne case.  
albeit he came now to redeme vs,  
and to pardon all, in all mildnes, humi-  
tude, clemencie, and mercy: yet in this  
point of taking accounts, he is not wont  
to shew but austerity & great rigor, not  
nudely in words and familiar speaches  
with his Apostles, but also in examples  
and parables to this purpose. For so in  
the parable he dammeth that poore ser-  
vant to hell (where should be weeping Mat. 25.  
and gnashing of teeth) onely for that  
he had not augmented his talent deli-  
vered him. And Christ confesseth there  
himselfe, that he is a hard man, rea-  
ching where he sowed not, and gathering  
where he cast not abroad: expecting al-  
ladiantage at our hands, for the ta-  
lents lent vs, and not accepting only his  
chaine againe: And consequently threat-  
ing much more rigor to them which  
shall mispend his talens, as the most of  
& doe. Againe, he dammeth the seruant Mat. 25.  
from whom he found asleepe: he dammeth the  
more man, which was compelled to

Mat. 25.

come into the wedding, only for that he  
came without a wedding garment: he  
damned the five foolish virgins, for that  
they had not their oil with them, and  
were not ready (iump at the very hour)  
to go in with him, and would not know  
them when they came after: and finally  
he promiseth to damne all those (with  
out exception) which shall worke ini-  
quitie) as S. Mattheu testifieth.

Mat. 13.

7 Moreouer, being asked by a certain  
ruler on a time, how he might be sauad,  
hee would giue him no other hope (t)  
long as he sought saluatiō by his work  
though he here a Prince, but only this  
*If thou wilt enter into life, keepe the com-  
mandements of God.* And talking with his di-  
ciples at another time of the same ma-  
ter, he giueth them no other rule of the  
life, but this; *If ye loue me, keepe my com-  
mandements.* As who shoulde say, if you  
neuer so much my disciples, if ye break  
my commandements, there is no mo-  
due nor friendship betwixt vs, And  
John (which best of all others knew  
meaning herein) expoundeth it in this  
sense, when he saith; *If a man (saith he)  
knoweth God, & yet keepeth not his com-  
mandements, he is a liar, and the truth is not  
in him.* And more yet (to take away all ho-  
or expectation from his disciples of an  
other

Luke 18.  
Mat. 19.

John 14.

John 20.

t hether way pleasing him then by keeping  
her Commandements) he saith in ano-  
ther place, that *He came not to take away* Mat. 5.  
*the law, but to fulfill it*: and straight way he  
ferreth vpon the same. *Whosoever ther-*  
*fore shall break one of the least of these com-*  
*mandements shall be called the least in the king-*  
*dom of heaven.* For which cause at his depar-  
ture out of the world, the very last words  
that he spake to his Apostles were these,  
*They shold teach men to obserue all his Mar. 28.*  
*commandements whatsoeuer.* Luke 13.

By which appeareth the seuere mea-  
suring that Christ had touching our ac-  
count for the keeping of his command-  
ments in this life. The which also may be  
gathered by that, being asked whether  
the nûber were smal of them that should  
be sauied: he counselleth men to striue to  
go into the straight gate: for that, many  
would be shut out, yea, euen of th<sup>e</sup> w<sup>c</sup>h,  
read eatē & drunke with him, & had in-  
mployed the corporall presence of his bles-  
s<sup>d</sup> body, but had no regarded to liue as  
he commanded them. In which case he  
signifieth, that no respect or friendship  
must take place with him at the last day:  
for which cause he said to the man whō  
had heald at the fish-poole side in  
Ierusalem; *Behold, now thou art whole, see John 5.*  
*of a sin no more, lest worse come to thee*

## Of account.

## The first part.

Mat. 5.

then before. And generally he warneth vs in S. matthewes Gospell, that we agree with our aduersaries, and make our acounts straight in this life, otherwise we shall pay the vttermost farthing in the life to come, And yet more severely he saith in another place ; that we shall rend by account at the day of iudgement for every iugest, word which we haue spoken.

Mat. 12.

9 Which day of iudgement he warneth vs of before, and foretelleth the rigor and danger in sundry places of holynesse, to the end we should preuen the same : and so direct our liues whither we haue time in this world, as we may present our selues at that day without fear and danger, or rather with greate joy and comfort : when so many thousands of wicked people shall appear there, to their eternall confusion.

Of the day  
of iudgement.

10 And because there is nothing whiche so fitly sheweth the seueritie of Christ in taking our account at the last day, as the order & maner of this iudgement described most diligently by the holy scripture it selfe : it shall make much for our purpose, to consider the same. And first of all, it is to be noted, that there be two iudgements appointed after death whereof the one is called particular; whereby each man presently

Two iudgements  
after death.

Upon his departure from this world, receiueth particular sentence, either of punishment, or of glory, according to his deeds in this life (as Christ's owne words are) whereof we haue examples in Lazarus & the rich glutton, who were presently carried the one to paine, the other to rest, as S. Luke testifieth: And to doubt of this were obstinacy, as S. Austin affirmeth. The other iudgement is called generall, for that it shall be of all men together in the end of the world, where shall a finall sentence be pronounced (either of reward or punishment) vpon all men that euer liued, according to the workes which they haue done, good or bad in this life: and afterwards never more question be made of altering their estate, that is, of easing the paine of the one, or ending the glory of the other:

John 5.  
Mat. 25.  
And 16.  
Luke 16.

Lib. 2. de  
animis. c. 6.

2 Cor. 5.

II Now as touching the first of these two iudgements, albeit the holy auncient Fathers, especially S. Augustine, doe gather and consider diuers particulars of great feueritie and feare (as the passage of our soule from the body to the tribunall seat of God, vnder the custodie both of good and euill Angels: the feare shee hath of them: the sudden strangenesse of the place where she is; the terror of Gods presence, the straight ex-

The parti-  
cular iudge-  
ment.

Aug. 3. ad. 42. m. Ioh.

*Of account.*

50  
*The first part.*

*Why therē  
be twainy-  
ment, ap.  
joined.*

2

3

3

4

amination she must abide, and the like;) yet for that the most of these things are to be considered also in the second iudg-  
ment, which is general: I wil passe ouer  
to the same, noting only certain reasons  
yeeldeed by the holy Fathers, why God  
after the first iudgment whercin he had  
assigned to each mā according to his de-  
serts in particular, would appoint more  
ouer this second generall iudgement.  
Whereof the first is, for that the body of  
man, rising from his sepulcher, might be  
partaker of the eternall punishment or  
glory of the soule: even as it hath bee[n]  
partaker with the same, either in vertue  
or vice in this life. The second is, that as  
Christ was dishonored & put to confusi-  
on here in the world publikly: so much  
more he might shew his maiesty & power  
at that day, in the sight of all creatures:  
and specially of his enemies. The third  
is, that both the wicked and good might  
receiue their reward openly, to more  
confusion and heart-griese of the one,  
and to the greater ioy & triumph of the  
other, who commonly in this world haue  
bin ouerborne by the wicked. The fourth  
is, for that euill men when they die, doe  
not commonly carry with them all their  
demerit & euill: for that they leaue be-  
hind them either their euill example to  
their

51  
The fift Chapter.

Of account.

Consider wel  
the reason  
good Rea.  
der.

their children, & familiars corrupted by them: or els books & means which may in time corrupt others. All which being not yet done, but comming to passe after their death, they cannot so conueniently receiue their iudgment for the same pre-sently: but as the euil falleth out, so their paines are to be increased. The like may be said of the good. So that (for example sake) S. Pauls glory is increased daily, & shall be vnto the worlds end, by reason of them that daily profit by his writings and example: and the paines of the wicked are for the like reason daily augmen-ted. But at the last day of iudgment, shall be an end of all our doings, and then it shal be seen evidently, what each man is to haue in the iustice, & mercy of God.

12 To speake then of this second iudg-  
ment generall and common for all the world, wherein as the Scripture saith, God shall bring into iudgment euery error, whch hath bin committed. There are diuers circū-  
stances to be cōsidered, & diuers men do set downe the same diuersify: but in mine opinon, no better, plainer, or more effec-tuall declaration can be made therof, then the very scripture maketh it selfe; setting forth vnto vs in most significāt words, al the maner, order, & circumstances, with the preparation thervnto as followeth

Of the gene-  
rall day of  
iudgement.

Of account.

Luke 21.

Mat. 24.

Marke 13.

May 13.

2 Cor. 13.

Mat 25.

2 Cor. 5.

1 Cor. 4.

52  
The first part.

33 At that day there shall be signes in the sun, and in the moon, & in the stars, the sun shall be darkned, the moon shall give no light, the stars shall fall from the skies: and all the powers of heauen shall be moued, the firmament shall leaue his situation with a great violence, the elements shal be dissolved with heat: & the earth with all that is in it, shall be consumed with fire; the earth also shal moue off her place, & shall flie like a little deer or sheepe. The distresse of nations vpon the earth shall be great, by reason of the confusion of the noise of the sea, and floods, & men shal whither away for fear & expectation of these things, that then shall come vpon the whole world. And then shall the signe of the Sonne of man appeare in the skie, and then shall all the tribes of the earth mourne & waulc; and they shall see the Son of man comming in the clouds of heauen with much power and glory, great authority & maiestie. And then in a moment, in the twinkling of an eye hee shall send his Angels with a trumpet, and with a great cry at midnight, and they shal gather together his elect from the foure parts of the world, from heauen to earth. All must be presented before the iudgement seat of Christ, who will bring to light those

things

things which were hidden in darknes, & will make manifest the thoughts of mens harts : & whatsoeuer hath bin spoken in chambers in the eare, shall be preached vpon the house top. Account shall be asked of every idle word, and he shal iudge our very righteousness it selfe. Then shall the just stand in great constancy against those which haue afflicted them in this life: and the wicked seeing that, shall be troubled with a horrible feare, & shall say to the hills; Fall vpon vs and hide vs from the face of him that sitteth vpon the thron, & from the anger of the Lambe, for that the great day of wrath is come. Then shall Christ separate the sheep from the goates, & shall put the sheep on his right hand, & the goates on the left, & shall say to those on the right hand: Come yee blessed of my Father, posseſſe the kingdome prepared for you from the beginning of the world. I was hungry, and you gaue me to eat: I was a stranger, and you gaue me harbor: I was naked, and you cloathed mee: I was in prison, and you came to me. Then shal the iust say, O Lord, when haue we done these things for thee? And the King shall answere? Truly when you did them to the least of my brothers, you did it to me. Then shall he say to them on his left hand:

Luke 12.

Psal. 74.

Luke 23.

Apoc. 6.

Math. 25.

hand: depart from me(you accursed) into  
euerlasting fire, prepared for the Devill  
and his angels : for I was hungry, & you  
fed me not : I was a stranger, & you ha-  
bored me not : I was naked, and you clo-  
thed me not: I was sick, & in prisō, & you  
visited me not. Thē shal they say: ô Lord  
whē haue we seene thee hungry or thir-  
stie, or a stranger, or naked, or sick, or in  
prison, & did not minister vnto thee? And  
he shall answer: Verily, I tell you, seeing  
you haue not done it to one of these lef-  
fer, you haue not done it to me. And thē  
these men shall go into eternall punish-  
ment : and the iust into life euerlasting.

14 Tell me what a dreadfull prepa-  
ration is here laid down? How many cir-  
cumstances of feare & horrot ? It shal be  
(saith the Scripture) at midnight, when  
commonly men are asleepe : it shall be  
with hideous noyse of trumpets, sound  
of waters , motion of all the elements:  
what a night will that be, trowest thou,  
to see the earth shake; the hils and dales  
moued from their places, the Moone dar-  
kened, the stars fall down from heauen,  
the whole element shinered in peeces, &  
all the world on a flaming fire ?

15 Can any tongue in the world ex-  
preſſe a thing more forcible then this  
matter is expreſſed by Christ, the Apo-  
ſtles

stles & Prophets themselves? What mortall heart can but tremble in the midſt of this vnspeakable terror? Is it maruell if the very iuft men and the Angels themſelves are ſaid to feare it? And then (as S. Peter reaſoneth) if the iust ſhall ſcarce be ſaved, where ſhall the wicked man and firmer appeare? What a dreaful day will it be for the careles and loose Christian (which hath paſſed his time pleaſantly in this world) when he ſhall ſee ſo infinit a ſea of feares & miſeries to ruſh vpon him?

16 But beſides all theſe moft terrible & fierce preparations, there will be many other matters, of no leſſe dreadfull conſideration, as to ſee all ſepulchers open at the ſound of the trumpet, and to yeeld forth all their dead bodies, which they haue receiuied from the beginning of the world: to �ee all men, women and children, Kings and Queenes, Princes and Potentates, to ſtand there naked in the face of all creatures: their ſins reuealed, their ſecret offences laid open, done & committed in the cloſets of their palaces, and they constrained and compelled to giue account of a thouſand matters, whereof they would diſdain to haue beeне told in this life: as how they haue ſpent the time; how they haue imploied their wealth; what behaviour they haue vſed

*The de-  
maundis as  
the laſt day.*

vsed towards their brethren : how they haue mortified their senscs : how they haue ruled their appetites : how they haue obeyed the inspirations of the holy Ghost : and finally, how they vsed all good gifts in this life ?

17 Oh(deere brother) it is vnpossible to expresse what a great treasure a good conscience will be at that day : it will be more worth then ten thousand worlds, for wealth will not helpe: the Judge will not be corrupted with mony : no intercession of worldly friends shall preuaile for vs at that day, no nor of the Angels themselves : whose glory shall be then, as the Prophet saith; *To binde kings in fetters, and Noble men in iron manacles, to execute upon them the indgements prescribed; and this shall be glory to all his Saints.* Alas what will all those wise people do then, that now liue in delights, and can take no paine in the seruice of God ? What shift will they make in those extremities ? whither will they turne them ? whose helpe will they craue ? They shall see all things cry vengeance about them: all things yeeld them cause of feare & terror: but nothing to yeeld them any hope of comfort. Aboue them shall be their iudge offended with them for their wickednesse; beneath them hell open, & the cruell

Psal. 149.

A pitifull  
case.  
wisdom.

they cruell furnace ready boiling to receive them: on the right hand shall be their sins accusing them; on the left hand the deuils ready to execute Gods eternall sentence vpon them: within them their conscience gnawing; without them all damned soules bewailing: on euery side the world burning. Good Lord what will the wretched sinner doe, inuironed with all these miseries? How wil his hart sustaine these anguishes? What way will he take? To goe backe is impossible: to goe forward is intolerable. What then shall he doe, but (as Christ foretelleth) he shall dry vp for very feare: seeke death, and death shall flee from him: cry to the hills to fall vpon him, & they refusing to doe him so much pleasure, he shall stand there as a most desperate, forlorne, and miserable caitife wretch, vntill hee receive that dreadfull & irreuocable sentence. *Goe ye cursed into everlasting fire.*

Mar. 14.  
Apoc. 6.  
Apoc. 9.

Mat. 25.  
*The last sentence pronounced.*

18 Which sentence once pronounced consider what a dolefull cry & shout will straight follow. The good reioycing and singeing prayses in the glory of their Saviour; the wicked bewailing, blaspheming, and cursing the day of their nativitie. Consider the intollerable vpbraiding of the wicked infernall spirits against these miserable condened soules,

*now*

## Of accounts. The first part.

now deliuered to them in prey for euer  
 With how bitter scofs & taunts will they  
 hale them on to torment? Consider the  
 eternall separation that then must be  
 made of fathers & children; mothers &  
 daughters; friends and companions: the  
 one to glory, the other to confusion, with  
 out euer seeing one the other againe:  
 and (that which shal be as great a griefe  
 as any other, if it be true that some con-  
 ceiue, that our knowledge one of ano-  
 ther here on earth shall so far remaine)  
 the son going to heaven shall not pitie  
 his owne father or mother going to hel-  
 but shall reioyce at the same, for that it  
 turneth to Gods glory for the executiō  
 of his iustice. What a separation (I say)  
 shall this be? What a farewell? Whose  
 heart would not breake at that day, to  
 make this separation, if a heart could  
 breake at that time, & so end his paines,  
 But that will not be. Where are all our  
 delights now? Where are all our pleasant  
 pastimes become? Our brauery in ap-  
 parell, our glistering in gold, our honor  
 done to vs with cap & knee, all our deli-  
 cate fare, al our musick, al our wantō da-  
 liances & recreations wee were wont to  
 haue, all our good friends & merry compa-  
 niōs, accustomed to laugh, & to disport  
 the tyme withvs? where are they become?

Oh

Oh (deere brother) how sower will all the pleasures past of this world seeme at that houre? How doleful will their memory be vnto vs? How vaine a thing will all our dignities, our riches, our possessions appeare? And on the contrary side, how ioyfull will that man be, that hath intended in this life to liue vertuously, albeit with paine and contempt of the world? Happy creature shall he be that never he was borne, and no tongue but Gods can expresse his happiness,

19 And now to make no other conclusion of all this, but cuen that which Christ himself maketh: let vs consider how easie a matter is it now for vs (with a little paine) to auoid the danger of this day, and for what cause it is foretold vs by our most mercifull iudge & Saviour, to the end we shoule by our diligēce auiod it. For thus he concludeth after al his former threatenings; *Videte, vigilate, &c.* Looke about you, watch, & pray ye, for you know not when the time shall be. But as I say vnto you, so I say vnto all, be watchful. And in another place, hauing reckoned vp all the particulars before recited, lest any man should doubt that all should not be fulfilled, he saith; *Heauen & earth shal passe, but my wordes shall not passe.* And then he addeth this exhortation; *Attend therefore un-*

*Mat. 24.  
A godly exhortation of Christ.*

Of account.

A godly exhortation of Christ.

The first part.

To your salues, that your hearts be not ouercom  
with banqueting and drunkennesse, and will  
the cares of this life, and so that day come upon  
you suddenly. For he shall come as a snare vpon  
them which inhabit the earth: be you therefore  
watchfull, and alwaies pray, that you may be  
worthy to escape all these things which are to  
come, and to stand confidently before the Son  
of man at this day. What a friendly and  
fatherly exhortation is this of Christ! Who could desire a more kind, gentle  
or effectuall forewarning? Is there any  
man that can pleade ignorance here  
after? The very like conclusion gather  
ed S. Peter out of the premises, when he  
saith. The day of the Lord shall come as  
a sheefe: in which the elements shall be dissolu  
ed. Seeing then all those things must be di  
solved, what manner of men ought we to be  
in holy conuersation and piety, expecting and  
going on to meet the comming of that day  
the Lord, &c. This meeting of the day of  
judgement (w<sup>c</sup> h S. Peter speakeþ of) is an  
earnest longing after it, w<sup>c</sup> h never is had  
vntill first there go before a due exami  
nation of our estate, and speedy amend  
ment of our life past therfore saith most  
notably the wise man; Provide thee of  
medicine before the sore come, & examine thy  
selfe before judgement: and so shall thou finde  
preputation in the sight of God. To which

Eccles. 18.

S. Paul

¶  
The first Chapter.      The nature of sin.

S. Paul agreeth when he saith, *If we would judge our selves, we should not be judged.* But because no man entereth into due judgment of himselfe, and of his owne life, thereof it commeth that so few doe prevent this latter iudgement, so few are watchfull, and so many fall asleepe in ignorance of their own danger. Our Lord giue vs grace to looke better about vs.

## CHAP. VI.

*A consideration of the nature of sin, and of a sinner: for the iustifying of Gods severitie, shewed in the Chapter before.*

TO the end that no man may iustle complain of the seuerre accouēt, which God is to take of vs at the last day, or of the seuerity of his iudgment, set down in the Chapter before, it shall not be amisse to consider in this Chapter, the cause why God doth shew such seueritic against sin and sinners, as both by that w<sup>e</sup> h<sup>a</sup> hath bin said doth appeare, & also by the whole discourse of holy Scripture, where he in euery place almost denounceth his extreame hatred, wrath, and indignation against the same: as where it is said of him? that He hateth all those that Gods hatred worke iniquitie. And that both the wicked <sup>to</sup> sinners, man and his wickednesse are in hatred with him. And finally, that the whole life of sinners,

Psal. 5.  
Psal. 14.

Pro.15.  
Iob 11.  
Ezay 1.  
Psal.13.  
Psal.49.  
Ecclu.15.

sinners, their thoughts, words, & works, yea, & their good actions also are abominations in his sight, whiles they liue in sin. And that (which yet is more) he cannot abide nor permit the sinner to praise him, or to name his testament with his mouth, as the holy Ghost testifieth: and therefore no maruell if he shew such rigor to him at the last day, whom he so greatly hateth & abhorreth in his life.

2 There might be many reasons alledged of this, as the breach of God's commandments, the ingratitude of a sinner in respect of his benefits, and the like: which might justify sufficiently his indignatio towards him. But there is one reason aboue the rest, which openeth the whole fountain of the matter: & that is, the intollerable iniury done vnto God, in euery sin that wittingly we do comitt, which indeed is such an opprobrious injury, & so dishonorable, as no mean potentate could beare the same at his subjects hands: & much lesse God himselfe (who is the God of maiestie) may abide to haue the same so oftē iterated against him, as commonly it is by a wicked man.

3 And for the understanding of this iniury, we must note, that eury time we comit such a sin, there doth pas through our heart (though we marke it not) a certaine

The reasons  
why God  
hateth a  
sinner.

aine practice discourse of our vnderstanding (as there doth also in euery other election) whereby we lay before vs on the one side, the profit of that sin, which we are to commit, that is, the pleasure that draweth vs to it: & on the other part, the offence of God, that is, that leesing of his friendship by that sin if we do it: & so having as it were the balances there before vs, & putting God in one end, & in the other the aforesaid pleasure: we stand in the midſt deliberating & examining the waight of both parts; and finally, we doe make choyce of the pleasure, & do reiect God, that is, we do chuse rather to lose the friendship of God, with his grace, & whatſoever he is worth besides, then to lose the pleasure and delectation of ſin. Now what thing can be more horrible, then this? What can be more ſpitefull to God, then to prefer a moſt vile pleasure before his maifty? Is not this worse then that into leable iniury of the Jewes, who chose Barabas the murderer, & reiected Christ their Sauiour? Surly he w hci- nous ſoever that ſin of the Jewes were, yet in two points this doth ſeeme to ex- ceed it: the one, in that the Jewes knew not whom they refuſed in their choice, as we do; the other, in that they refuſed Christ but once, and we do it often, yea daily

*The iniury  
done to God  
by ſinnes.*

Mat. 27.  
Mar. 15.

daily & hourely, when with aduisement  
we giue consent in our hearts vnto sin.

4 And is it marueilous then that God  
dealeth so seuerely and sharply in the  
world to come, with wicked men, who  
do vse him so epprobriously & contemp-  
tuously in this life? Surely the malice of  
a sinner is great towards God, and hee  
doth not onely dishonour him by con-  
tempt of his Commandements, and by  
preferring most vile creatures before  
him; but also beareth a secret hatred &  
grudge against his Maiestie, and would  
(if it lay in his power) pull him out of his  
seat, or (at the leastwise) wish there were  
no God at all to punish siane after this  
life. Let euery sinner examine the bot-  
tome of his conscience in this point,  
whether he could not be content, there  
were no immortalitie of the soule, no  
reckoning after this life, no Judge, no  
punishment, no hell, and consequently  
no God, to the end he might the more  
securely enjoy his pleasure.

5 And because God (which searcheth  
the heart and raigns) seeth well this tri-  
terous affection of sinners towards him,  
lurking within their bowels, how smooth  
soever their words are: therefore hee  
denounceth them for his enemies in  
the Scripture, and professeth open warre  
and

*The malice  
of a sinner  
towards  
God.*

S-p.1.  
Rom.8.  
Psal.7.  
Rom.5.  
1 John 3.  
James 4.

hostility against them. And then suppose you what a case these miserable ~~me~~<sup>are</sup> in, (being but silly wormes of the earth) when they haue such an enemy to fight against them, as doth make the very heauens to tremble at his looke, and yet that it is so heare what he saith what he threatneth, what he thundreth against them. After he had by the mouth of ~~Esa~~<sup>Isa</sup> the Prophet repeated many sins abominable in his sight (as the taking of tribes, oppressing of poore people, and the like) he defieth the doctrs thereof, as his open enemies, saying; *This saith the Lord of hosts, the strong Lord of hosts of Israel. Behold I will be revenged upon my enemies, and will comfort my selfe in their destruction.* And the Prophet David, as he was a man in most high fauor with God, and made very priuie to his secrets: so bee very much doth vtter this severall meaning, and infinit displeasure in God against sinners calling them his enemies vessels of his wrath, & ordained to eternall ruine & destruction: and complaineth that the world wil not beleue this point. *An unwise man (saith he) will not Psal. 90. learne this, neither will the foole understand it.* What is this? How sinners after they be sprung vp, & workers of iniquity (after they haue appeared to the world) doc

Sinners call  
mies to God,  
and God to  
them.

Such like  
a'iso.

Isay 26.1

do perish euerlastingly? And what is the reason of this? He answereth immedately; *Because thine enemies (O Lord) behold, & see thy Lord thine enemies shall perish, and all they that worke iniquity shall be consumed.* By this we see that all sinners bee enemies to the God, & God to them, & we see also vpon what ground & reason. But yet (for the further iustifying of Gods seuerity) let vs consider in what measure his hatred towards sin, how great; how farre it proceedeth; within what bounds it is comprehended; or if it hath any limits or bounds at all, as indeed it hath not, but is infinit, that is, without measure or limitation. And to vtter the matter as ite truth standeth) if al the tongues in the world were made one tongue; and al the vnderstanding of all creatures ( I mean of Angels and men) were made one vnderstanding: yet could neither this tongue expresse, nor this vnderstanding conceiu the great hatred of Gods heart towards every sin, which we do wittingly committ. And the reason hereof standeth in two points. First for that God by how much more he is better then we are by so much more he loueth goodnesse & hateth sin, then we do: and because he is infinitely good, therfore his loue to goodnes is infinite: as also his hatred to euill, & consequently

Gods hatred  
infinitie a-  
gainst sin.  
171.

sequently his rewards to them both are infinite, the one in hell, the other in heaven.

6 Secondly, wee see by experience Why every  
sinne deser-  
veth infinite  
punishment. that how much more great and worthy the person is, against whom an offence committed, so much greater the offence is : as the selfe same blow giuen to a seruant, and to a Prince differeth greatly in offence, and deserueth different hatred and punishment. And for that every sinne which wee aduisedly commit, is done directly against the person of God himselfe, as hath beene declared before, whose dignity is infinite : therefore the offence or guilt Rom. 3.  
1 Cor. 1. every such sin is infinite, and consequently deserueth infinite hatred, and infinite punishment at Gods handes. Whereof followeth the reason of diuers sayings both said and done by God in the Scriptures, and taught by Diuinnes touching the punishment of sin, which seeme strange vnto the wisedome of the world, and indeed scarce credible. First of all, that dreadfull punishment The punish-  
ment of sin. eternall and irrevocable damnation Gen. 6. so many thousands, yea millions of angels created to glory, with almost infinite perfection, and that for one sinne, once committed, and that

The nature of sin.

The first part.

¶ Of Adam  
and Eve.

only in thought, as Divines doe hold. Secondly, the rigorous punishment of our first parents *Adam* and *Eve*, and all their posteritie, for eating of the tree forbidden: for which fault, besides the chastising of the offenders themselues and all the creatures of the earth for the same, and all their children and offspring after them, both before the incarnation of Christ, and since: (for albeit wee are deliuered from the guilt of that sinne, yet temporall chaffisement remaine vpon vs for the same, as hunger, thirst, cold, sicknesse, death, and thousand miseries more) besides also infinite men damned for the same: besides this (I say, which in mans reasoun may seeme seuerre enough) Gods wrath and iustice could not bee satisfied, so that his owne son had come downe out of the world, and taken our flesh vpon him, and by his paines satisfied for the same. And when he was come downe and had in our flesh subiectet him selfe, vnto his Fathers iustice, albeit the chalenges his Father bare him were infinite: for gett that God might shew the greatness both his hatred and iustice against sianc, he never left to lay on vpon his owne sianc, oþer deere sonne: no not then when he saw him sorrowfull vnto death, and also

May 33.

thed in a sweat of bloud and water, and crying; O Father mene, if it be possi-ble, let this cup passe from me. And yet more pittifullly after, vpon the Crosse: O my God why hast thou forsaken me? Not-withstanding all this ( I say ) his Father deliuered him not, but laid on stripe vpon stripe, paine vpon paine, torment after torment, vntill he had rendred vp his life and soule into his said Fathers hands, which is a wonderfull and dreadfull document of Gods hatred against sinne.

Mat. 26.  
Marke 14.  
Luke 22.  
Mat. 27.  
Psal. 22.  
Esay 53v

7 I might here mention the sinne of *Esau* in selling his inheritance for a litt-  
tle meare: of which the Apostle saith: *Hee found no place of repenitance after: though he sought the same with teares.* Al-  
so the sinne of *Saul*, who (his sin being  
but one sinne, and that onely of omis-  
sion, in not killing *Agag* the King of  
*Amalek*, and his cattell, as he was wil-  
(ed) was utterly cast off by God for the  
immeime, (though he were his anointed  
and chosen seruant before) and could  
not get remission of the same, though  
both he and *Samuel* the Prophet did  
greatly lament and bewaile the same  
sinne, or at the least, that he was reie-  
ned.

*The sinne of*  
*Esau.*  
Gen. 5.  
And 27.  
*Heb. 12.*  
*Off Saul.*  
2 Kin. 15.  
And 16.  
1 Kin. 19.  
And 1c.  
And 16.

Also I might alledge the example  
of

2 Kin. 9.  
 Psal. 6. 34.  
 68. 108.  
 101. 29.  
 2 King 12.

of King David, whose two sinnes, albeit  
 ( vpon his hearty repentance ) God  
 forgaue : yet notwithstanding all the  
 sorrow that David conceiued for the  
 same, God chastised him with maruel-  
 lous seueritie : as with the death of his  
 son: and other continuall affliction on  
 himselfe as long as he liued. And all this  
 to shew his hatred against sin, and there-  
 by to terrifie vs from committing the  
 same.

9 Of this also doe proceed all those  
 hard and bitter speeches in Scripture  
 touching sinners, which comming from  
 the mouth of the holy Ghost ( and ther-  
 fore being most true and certaine ) may  
 iustly giue all them great cause of feare  
 which liue in sinne, as where it is said:  
Death, bloud, contention, edge of sword, op-  
pression, baner, contrition, and whips: all  
these things are created for wicked sinners.  
 And againe: God shall raine snares of fire  
 vpon sinners: brimstone with tempestuous  
 winds shall be the portion of their cup. Againe,  
 God will bee knowne at the day  
 of iudgement vpon the sinner, who  
 shall be taken in the workes of his own  
 hands: many whips belong vnto a sinner:  
 let sinners bee turned into hell  
 God shall scatter all sinners: God sha  
 dash the teeth of sinners in the  
 mouthes

Hebcl. 42.

Psal. 10.

Psal. 9.

Psal. 3.

Psal. 9.

Psal. 36.

Psal. 144.

mouthes: God shall scoffe at a sinner, *Psal. 57.*  
 when hee seeth his day of destruction *Psal. 36.*  
*Psal. 103.*  
 commeth on: the sword of sinners shall  
 turne into their owne hearts: thou shalt *Psal. 140.*  
 see when sinners shall perish; the armes  
 of sinners shall be crushed and broken:  
 sinners shall wither from the earth: de-  
 sire not the glory and riches of a sin-  
 ner, for thou doest not know the sub-  
 version that shall come vpon him: God  
 hath giuen him riches to deceiue him  
 therewith: behold, the day of the Lord *Eccles. 12.*  
 shall come (a cruell day and full of in- *Psal. 71.*  
*disgnation, wrath, and fury) to make *Ezay 13.**  
 desolate the earth, and to crush in p-  
 eces her sinners within her. The iust  
 man shall reioyce seeing this reuenge,  
 and then shall he wash his hands in the *Psal. 57.*  
 bloud of sinners. These and a thousand  
 such sentences more of Scripture, which I  
 omit, uttered by the holy Ghost against  
 sinners, may instruct vs of their pitifull e-  
 state, and of the vnspeakeable hatred of  
 God against them, as long as they persist  
 in sinne.

10. Of all these considerations the  
 holy Scriptures doe gather one conclu-  
 sion greatly to bee noted and consid-  
 red by vs: which is; *Miseris facit popu-* *Pro. 14.*  
*los peccatum.* Sin bringeth men to mis-  
 ery. And againe; *Qui diligit iniquitatem,* *Psal. 10.*

*The nature of sin.**The first part.**Job. 12.**Exode. 21.**Job. 4.**Psal. 9.**z John 3.**The obstina-  
cy of sinners.*

*odit animam suam:* He that loueth iniquity, hateth his owne soule. Or (as the Angell Raphael utters it in other words,) They which commit sin, are open enemies to their owne soules. Wherefore they lay downe to all men, this generall, seuere, and most necessary commandement, vpon all the paines before recited: *Quasi in facie colubri fuge peccata.* And againe: *Cave ne aliquando peccato consentias:* Beware thou never consent to sin. For howsoever the world doth make little account of this matter, of whom (as the Scripture noteth;) *The sinner is praised in his lusts, and the wicked man is blessed:* yet most certaine it is, for that the spirit of God auoucheth it: *Qui facit peccatum ex diabolo est:* Hee which committeth sin is of the Deuill. And therefore is to receiue his portion among Deuils at the latter day.

II And is not all this sufficient (deere brother) to make vs detest sinne, and to conceiue some feare in committing thereof: Nay, is not all this strong enough to batter their hearts, which liue in state of sinne, and doe commit the same daily, without consideration or scruple: What obstinacy and hardness of heart is this? Surely we see the holy Ghost prophecied truly of them, when

when he said; Sinners alienated from God, Psal. 57.  
 are possessed with a fury like a serpent ; and  
 like a deafe cockatrice which stoppeth her  
 eares to the incanter. This fury ( I say ) is  
 the fury or madness of wilfull sinners,  
 which stop their eares like serpents, to  
 all the holy enchantments that God can  
 vse vnto them for their conuerstion, that  
 is, to all his internall motions, and good  
 inspirations : to all remorse of their  
 owne consciences : to all threatnings of  
 holy Scriptures : to all admonishments  
 of Gods seruants : and to all the other  
 meanes which God doth vse for their  
 saluation.

12 Good Lord, who would wittingly commit any sinne , for the gaining of ten thousand worlds , if he considered the infinit damages, hurts, inconueniences, & miseries, which doe come by the committing of one sinne ! For first, he that in such sort sinneth, leeleth the grace of God , which was giuen him, which is the greatest gift that God can give to a creature in this lite ; and consequently hee leeleth all those things which did accompany that grace : as the vertues and gifts of the holy Ghost, whereby the soule was beautified in the sight of her spouse, and arm'd against the assaults of her enemies.

*The losses  
that come  
by sinne.*

*Isay 11.*

*and*

*Icr. 44.*

mies. Secondly, hee leeseth the fauour of God, and consequently his fatherly protection, care, and prouidence over him, and gaineth him to be his professed enemy. Which how great a losse it is, wee may esteeme by the hate of a worldly Courtier, which should leesse the fauour of an earthly Prince, and incurre mortall hatred by the same.

Thirdly, hee leeseth all inheritance, claime, and title to the kingdome of heauen, which is due onely by grace, as S. Paul noteth ; and consequently depriveth himselfe of all dignities and commodities following the same in this life : as the condition and high priuledge of a Sonne of God : the communion of Saints : the protection of Angels, and the like. Fourthly, hee leeseth the quiet, ioy, and tranquilitie of a good conscience, and all the fauours, cherishments, consolations, and other comforts, wherewith the holy Ghost is wont to visit the minds of the iust. Fifthly, hee leeseth the reward of all his good workes done since he was borne, and whatsoeuer hee doth, or shall doe while he standeth in that state. Sixthly, hee maketh himselfe guiltie of eternall punishment, and ingrosseth his name in the booke of perdition, and consequently

quently bindeth himselfe to all those inconueniences , whereto the reprobate are subiect , that is , to be inheritor of hell fire , to be in the power of the Deuill , and his angels : to be subiect to all sinne and temptation of sin : and his soule ( which was before the temple of the holy Ghost ; the habitation of the blessed Trinitie ; and place of repose for the Angels to visit : ) now to be the nest of scorpions , and dungeon of Deuils , and himselfe a companion of the miserable damned . Lastly , he abandoneith Christ , and renounceth the portion he had with him , making himselfe a persecutour of the same by trea-  
 ding him vnder his feete ; and crucify-  
 ing him againe , and defiling his bloud <sup>Heb. 10.</sup>  
 ( as the Apostle saith ) in sinning against  
 him , which died for sinne ; and therefore Rom. 6.  
 the same Apostle pronounceth a mar-  
 ueilous heauy sentence against such  
 in these words ; *If we sinne wilfully now*  
*after wee haue receiued knowledge of the*  
*truth , there remaineth no more sacrifice for*  
*sins , but rather a certaine terrible exp-  
 etation of iudgement , and emulacion of fire*  
*which shall consume the aduersaries . To*  
*which S. Peter agreeth , when he saith :* <sup>2 Pet. 2.</sup>  
*It had bene better not to haue knowigne the*  
*way of iustice , then after such knowledge to*

## The nature of sin. The first part.

slide backe againe from the holy commandement  
which was given.

*Excuse of  
sinnes.*

*Cul. 6.* 13 Now then let our worldlings goo,  
and solace themselues with sin as much  
as they will : let them excuse and plea-  
santly defend the same, saying ; pride is  
but a point of Gentry : gluttony, good  
fellowship : lechery, and wantonnesse,  
a tricke of youth, and the like : they  
shall find one day that these excuses will  
not be receiued : but rather that these  
pleasant deuises, will be turned into  
teares. They shall preue that God will  
not be iested with, but that he is the  
same God still, and will aske as seuer  
account of them, as he hath done of o-  
thers before : althought it please not  
them now to keepe any account of their  
life at all: but rather to turne all into dis-  
port & pleasure, perswading themselues,  
that howsoever God hath dealt with  
others before ; yet he will forgiue all to  
them : but the holy Scripture reasoneth  
after another manner, which I would  
haue euery wise Christian to con-  
sider,

*Rom. 13.* 14 S. Paul comparing the Iewes sins  
with ours, maketh this collection ; If  
God spared not the naturall boughes, take  
heed lest he spare not thee. And thereupon  
he inferreth this admonition : Noli at-

num sapere, sed time: Bee not too high minded, but feare. Againe, the Apostle reasoneith thus vpon the old and the new law: he that broke the law of Moses, being conuicteth by two or threewitnesses, dieth for the same, without <sup>Hab. 10.</sup> commiseration or mercy: and how much more grievous punishment doth he deserue, which breaking the law of Christ by wilfull sinne; treadeth the Sonne of God vnder the feet, polluteth the bloud of the new Testament, and reprocheth the holy Ghost? In like manner reasoneith Saint Peter and Saint Jude, touching the sinne of Angels and ours. If God spared not the Angles when they sinned, but did thrust them downe to hell, there to bee tormented, and to bee kept vnto iudgement with eternall chaines vnder darknesse: how much lesse will he spare vs? And againe, If the <sup>2 Pet. 2.</sup> Angels, which passe vs in power and strength, are not able to beare Gods execrable iudgement against them, what shall we doe? Againe, in another place, hee reasoneth thus: If the iust <sup>2 Pet. 4.</sup> man shall hardly bee saued, where shall the wicked man and sinner appeare? By which examples we are iustructed to reason in like sort: If God hath punished so seuerely one sinne in the Angels,

<sup>A good  
manner of  
reasoning.</sup>

The nature of sin.

The first part.

gels, in Adam, and in others before re-  
cited: what shall I looke for, which  
haue committed so many sinnes against  
him? If God hath damned so many  
for lesser sinnes then mine bee: what  
will he doe to me for greater? If God  
hath borne longer with mee, then hee  
hath done with many other, whom hee  
hath cut off without giuing them time  
of repentance: what reason is there,  
that he should beare longer with mee?  
If David and others, after their sinnes  
forgiuen them were neuerthlesiſſe ſo  
ſharply chaffiſed; what punishment  
remaineth for mee, either heere, or in the  
world to come, for ſo many and ſo griev-  
ous sinnes committed? If it be true that  
our Sauiour saith, that the way is hard,  
and the gate narrow whereby men goe  
into heauen, and that they ſhall answer  
for euery idle word before they enter  
there: what ſhall become of mee which  
doe liue ſo eaſie a life, and doe keepe no  
account of my deedes, and much leſſe of  
my words? If good men in old time did  
take ſuch paines in the way of their ſal-  
uation, and yet (as Saint Petersaith) the  
very iuft were ſcarce ſaued: what a ſtate  
am I in, which take no paine at all, but do  
liue in all kinde of pleaſure and worldly  
delights?

Mar. 7.  
Luke 13.  
Mat. 12.

25 These kindes of consequents were more true and profitable for vs, whereby we might enter into some consideration of our owne danger, and into some feare of the iudgements of God, for want whereof the most part of sinnes amongt Christians are committed; for so the holy Scripture describing diuers causes of wickednesse among men, putteth these two for principall. First, the flattery of the world; *Quoniam laudatur peccator in desiderijs anime suo:* For that the sinner is praysed in his lust.

Psal. 6.

And secondly: *Quia auferuntur iudicia tua a facie eius:* For that thy iudgements (O Lord) are not before his face. And on the contrary side; speaking of himselfe, he saith; *I haue kept the wayes of the Lord, and haue not behaued my selfe impionely towards God.* And he giueth the reason thereof immediately; For that all his iudgements are in my sight. And againe, *I haue feared thy iudgements, O Lord.* And againe: *I haue beeene mindfull of thy iudgements.* And how profitable this feare is, he sheweth in the same place, demaunding this feare most instantly at Gods hands forso hee prayeth: *Strike my flesh through with thy feare, O Lord.* And S. Paul, after hee had shewed to the Corinthisans, that we must all be presented before the judgement.

*Hence we see  
sor is a  
feare.*

Psal. 113.

2 Cor. 5.

indgement seale of Christ? ) maketh this conclusion: Wee knowing therefore these things, doe perswade the feare of the Lord unto men. And S. Peter after a long declaration of the maiestie of God, and Christ, now raigning in heauen, concludeth thus: If then you call him father, which doth judge every man according to his workes without exception of person: doe you live in feare, during the time of this your habitation upon earth. A necessary lesson (no doubt) for all men, but specially for those which by reason of their sins and wicked life, doe remaine in displeasure and hatred of God, and hourly subiect (as I haue shewed) to the fury of his iudgements: which if they once fall into, they are both irreuocable and intollerable: and they may bee fallen into as easily, and by as many wayes as a man may come to death, which are infinit, especially to them, who by their wickednesse haue lost the peculiar protection of God, and so consequently of his Angels too ( as I haue shewed ) and haue subiected themselues to the fiends of darknesse, who doe nothing else but seeke their destruction both of body and soule, with as great diligence as they can. What wise man then would but feare in such a case? Who could

eate,

eate, or drinke, or sleepe quietly in his bed, vntill by true and hearty repen-tance, hee had discharged his consci-  
ence of sin ? A little stone falling from  
the house vpon his head ; or his horse  
stumbling vnder him as he rideith; or his  
enemy meeting him on the high way :  
or an ague comming with eating or  
drinking a little too much : or ten thou-  
sand meanes besides ( whereof he stan-  
deth daily and hourelly in danger ) may  
rid him of his life, and put him in that  
case, as no creature of this world, nor  
any continuance of time shall be able  
to deliuere him thence againe. And who  
then would not feare ? Who would not  
tremble ?

The danger  
of them  
which liue  
in sinne.

16 The Lord of his mercy giue vs his  
holy grace, to feare him as wee should  
doe, and to make such account of his  
justice , as he by threatening the same  
would haue vs to doe, And then shall  
not we delay the time, but resolute our  
selues to serue him, whilst he is con-  
tent to accept of our seruice, and to par-  
don vs all our offences, if wee would  
once make this resolution from our  
heart.

CHAP. VII.

Another consideracion for the further iustifying  
of Gods iudgements and declaration of our  
demerit, taken from the Maiestie of God, and  
his benefits towards vs.

**A**lbeit the most part of Christians  
through their wicked life ariue not  
to that estate wherein holy David  
was, when he said to God, Thy iudgements,  
*O Lord, are pleasant unto me;* as indeed they  
are to all those that liue vertuously, and  
haue the testimony of a good conscience,  
yet, at leastwile, that we may say with the  
same Prophet: *The iudgements of the Lord are*  
*true, and iustified in themselves:* and againe,  
*Thou art iust, O Lord, and thy judgement is*  
*right;* I haue thought good, to adde a  
reason or two more in this Chapter,  
whereby it may appeare how great our  
offence is towards God, by sinning as we  
doe, and how righteous his iudge-  
ments and iustice are against vs for the  
same.

*The Maiestie  
of God.*

**a**nd first of all, is to be considered  
the Maiestie of him, against whom wee  
sinne: for most certaine it is (as I haue  
noted before) that euery offence is so  
much the greater, and more grievous,  
by how much greater and more noble  
the person is, against whom it is done;

*and*

and the party offending more base and vicle. And in this respect God (to terrifie vs from offending him) nameth himselfe often with certaine titles of maiestie , as to Abraham, I am the Almighty Lord. And Gen.17:1 againe ; Heauen is my seate, and the earth Isay 66:1 is my footstoole. And againe , he commanded Moses to say to the people in his name, this Embassage ; Harden not your Deut.10:1 neckes any longer, for that your Lord and God, is a God of gods, and a Lord of lords, a great God, both mighty and terrible, which accepteth neither person nor bribes.

3 First, then, I say, consider ( gentle Christian ) of what an infinite Maiestie he is , whom thou a poore worme of the earth, hast so often and so contemptuously offended in this life. Wee see in this world that no man dareth to offend openly, or say a word against the maiestie of a Prince within his owne dominions : and what is the maiestie of all Princes vpon the earth, compared to the thousandth part of the maiestie of God, who with a word made both Psal.145:7 heauen and earth, and all the creatures therein , and with halfe a word can destroy the same againe : whom all the creatures which hee made , as the Angels, the heauens, and all the elements alone, besides, doe scrue at a becke, and dare not

Job. 9.

not offend? Only a sinner is he which imboldeneth himselfe against this maiesty, and feareth not to offend the same, whom the Angels do praise, that dominations doe adore, the powers doe tremble at, and the highest heauens, together with Cherubins and Seraphins doe daily honour and celebrate.

4 Remember then ( deere brother ) that every time thou doest commit a sinne, thou giuest as it were a blow in the face, to this God of great maiestie, who (as S. Paul saith) Dwelleth in an unaccesible light : which no man in this world can abide to looke upon : As also it appeareth by the example of S. John the Euangelist, who fell downe dead for very feare at the appearance of Christ vnto him, as himselfe testifieth. And when Moses desired to see God once in his life, and made humble petition for the same ; God answered that no man could see him and liue, but yet ( to satisfie his request, and to shew him in part, what a terrible and glorious God he was) hee told Moses that he should see some peece of his glory : but he added, that it was needfull he should hide himselfe in the hole of a Rocke, and be couered with Gods owne hands for his defens, while God (in some measure

Tim. 6.

Apoc. 11.

Exod. 34.

his maiestie) did passe by in glory. And when he was past, God tooke away his hand, & suffered Moses to see his hinder-parts only, which was notwithstanding most terrible to behold.

5 The Prophet Daniel also describeth the maiestie of this God shewed vnto him in vision, in these words ; I did see <sup>Daniel.</sup> with he) when the thrones were set, and old of many dayes sat downe : his apparel was as white as snow : his haire like unto wooll, his throne was of a flame of fire, his chariots were burning fire : a swift wind of fire came from his face : a thousand thousands did serue him, and ten thousand hundred thousands did assist him : he sat in Iudgement, and the books were opened before him. this and much more is recorded in scripture, to admonish vs thereby what Prince of Maiestie he is, whom a sinner endeth.

6 Imagine now (brother mine) that <sup>A conceit.</sup> thou seest this great King sitting in his plation of <sup>the Maiestie</sup> of God. <sup>the</sup>ire of maiestie, with chariots of fire, speakeable light, and infinit millions Angels about him, as the Scripture porteth. Imagine further (which is true) that thou seest all the creatures in the world stand in his presence, and trembling at his maiestie, most carefully attending to doc  
that

that for which he created them : as the heauens to moue about : the earth to bring forth sustenance : and the like. Imagine further that thou seest all these creatures ( how big or little souuer they bee ) to hang and depend onely of the power and vertue of God, where they stand, moue, and consist : and that there passeth from God to each creature in the world ; yea, to euery particle that hath motion or being in the same, some beame of his vertue : as from the sun, we see infinit beames to passe into the aire. Consider ( I say ) that no creature, part of any creature in the world, the fish in the sea, the grasse on the ground, the leaues of the trees or other parts of man vpon the face of the earth, can grow, moue, or consist, without some little stremme of vertue and power doe come to it continually from God. So that thou must imagine God to stand as a most glorious Sun in the midest, and from him to passe forth infinit beames or streames of vertue to all creatures that are , either in heaven, earth, the aire, or the water ; and to every part thereof : and vpon these beames of his vertue all creatures to hang : if he should stop but any one of them, it would destroy and annihilate present

as thoughly some creature or other. This, I  
w<sup>t</sup>h<sup>e</sup>, if thou shalt consider touching the  
e like li<sup>ke</sup> of God, and the infinite dread  
l th<sup>t</sup> all creatures haue of him, except  
er th<sup>t</sup> a sinner (for the Deuils also doe  
of th<sup>t</sup> re him, as S. James saith) thou wilt not  
herd<sup>e</sup> truell of the seuere iudgement of God  
nd th<sup>t</sup> appointed for his offence. For sure I am  
cre<sup>c</sup> very shame of the world maketh  
y p<sup>o</sup> to haue more regard in offending the  
sam<sup>e</sup> forest friend we haue in this life, then a  
omt<sup>e</sup> st<sup>e</sup>cked man hath in offending God:  
He in which is an intollerable contempt of so  
no o<sup>r</sup> a maicsty.

But now if we adioyne to this con-  
on<sup>e</sup> plation of maiestie, another con-  
or<sup>e</sup> sideration of his benefits bestowed vpon  
ear<sup>e</sup> our default wil grow to be far greater  
withou<sup>t</sup> that to iniure him who hath done vs  
ind<sup>e</sup> god, is a thing most detestable euen in  
ly fr<sup>e</sup> nature it selfe. And there was never yet  
ne G<sup>e</sup> fierce an heart, no not amongst  
n in<sup>e</sup> great beasts, but that it might be wonne  
rth<sup>e</sup> with curtesie and benefits:but much more  
e to<sup>e</sup> amon<sup>g</sup> reasonable creatures doth  
heau<sup>e</sup> nefiscence preuaile, especially if it  
l to<sup>e</sup> me from greater personages, whose  
beau<sup>e</sup> loue and friendship declared vnto vs but  
g<sup>e</sup>: small gifts, doth greatly bind the  
f the receiuers to loue them a-  
pres<sup>e</sup> line.

A considera-  
tion of the be-  
nefis of  
God.

8 Consider then ( deere Christiane )  
 the infinite good turnes and benefites  
 which thou hast receiued at the handes  
 of this great God, thereby to winne a place  
 to his loue, and that thou shouldest  
 leau off to offend and iniure him ; where  
 albeit no tongue created, either man  
 or Angell, can expresse the  
 halfe of these gifts, which thou hast  
 receiued from him, or the value of the same  
 or the great loue and hearty good will  
 wherewith he bestowed them vpon thee :  
 yet for some memory sake, I will repeat  
 certaine generall and principall points  
 thereof, whereupon the rest may be infer-  
 red.

*The benefits  
of creation.*

9 First then he hath bestowed vpon  
 thee the benefit of thy creation, wherevpon  
 he made take of nothing to the like of  
 himselfe, and appointed thee to be a  
 noble an end, as is to serue him in this  
 life, and to raigne with him in the life  
 to come, furnishing thee for the purpose  
 sent with the seruice and subiection  
 of all creatures. The greatnessse of this  
 benefit may partly be conceiued, of the  
 doc iimage thy selfe to lacke but  
 one part of thy body ; as a leg, an arm, a  
 an eye, or the like ; and that one shouldest  
 freely giue the same vnto thee : or  
 shou wantest but any one sense, as the  
 other

Christian thou wert deafe or blinde, and one  
neschould restore sight or hearing vnto  
and thee: how wouldest thou esteeme of this  
ne benefit: How much wouldest thou  
ould professe thy selfe heholding to him for  
; in the same? And if the gift of one of these  
mer parts onely woulde seeme such a benefit  
e out unto thee: how great oughtest thou to  
ast esteeme the free gift of so many parts to-  
ther together,

I will 10 Adde to this now(as I haue said )  
that that hee hath created thee to the like-  
nesse of no other thing but of himselfe,  
point no other end, but to be his honorable  
be seruant in this world, and his copartner  
kingly glory for all eternity to come:  
ypond this he hath done to thee, being  
mer onely a peece of dirt or clay before.  
Now imagine thou of what manner of  
to haue proceeded this? But yet ad further  
n thow he hath created all this magnificent  
the world for thee, and all the creatures  
e þerethrough, to serue thee in this busines: the  
ion heauen to distinguish times and seasons,  
his land to giue thee light : the earth and  
f the air and water, to minister most infinite  
it a variety of creatures for thy vse and su-  
amtenance : and hath made thee Lord of  
hou all, to vse them for thy comfort and his  
or seruice. And what magnificent gifts are  
as these? And what shamefull ingratitude

is it, to turne the same to the dishonour  
and iniury of so louing a giuer as thou  
doest, by vsing them to serue thee in sin?

The benefit  
of Redemp-  
tione.

W.

¶ Ps. 2.

¶ II. But yet consider a little further  
the benefits of thy redēption, much  
greater then all the former : which is,  
that thou hauing lost all those former  
benefits gaine, and made thy selfe guil-  
ty by sin of eternall punishment, where-  
to the Angels were now deliuered for  
their sin committed before ; God chose  
to redeeme thee, and not the Angels  
and for satisfying of thy fault to deliu-  
his owne onely Sonne to death for thee.  
O Lord, what heart can conceiue the  
greatnesse of this benefit; Imagine thy  
selfe ( being a poore man ) haddene  
committed a gricuous crime against the  
Kings maiestie, together with some  
great man of his chiefeſt Nobility, and  
that the King being offendēd highe  
with you both, should notwithstanding  
pardon thee, and put the noble man to  
death : and further also ( being no other  
way to ſave thy life ) ſhould lay the paine  
of death due to thee vpon his onely Sonne  
and heire for thy ſake ; how much ſee  
wouldest thou thinkē, that this King lo-  
ued thee ? How greatly wouldest thou  
aſteeme thy ſelfe beholding and bounde-  
den to that yong Prince, which ſhould only

offer himselfe to his Fathers iustice to die for thee a poore worme ( and not for the noble man, as he would not dye for the Angels ) and to put his head in the halter for thine onely offences ? Couldest thou euer haue the heart to become enemy to this man after, or willingly and wittingly to offend him ? And yet such is our case, and much more bounden towards Christ and his Father, whom the most of vs notwithstanding do daily offend, dishonour, and iniure by sinne,

12. But yet there follow on more benefits of God vnto vs, as our vocation and iustification : vocation, whereby hee hath called vs from infidelitie, to the state of Christians , and thereby somē made vs partakers of this our redemp-  
tion , which Infidels are not. For albeit he paid the ran some for all in generall : yet hee hath not imparted the benefic  
an tū hereof to all, but to such only, as best it  
other pleased his diuine goodnesse to bestow  
paine vpon. After which followed our iusti-  
ty Sōculation, whereby we were not onely set  
muche from all our sinnes committed be-  
ing lōpore, and from the paine and punish-  
t thōment due to the same : but also our  
bōnōles beautified and enriched with his  
shōly grace, accompanied with the ver-

*The benefits  
of vocation  
a-diuinifica-  
tion.*

Rom.8.

1 Cor.1.

*Rom.5.  
1 Cor.13.  
Essay 11.*

## Gods benefits.

tues theologall, as faith, hope, and charity, and with the gifts of the holy Ghost: and by his grace wee are made iust and righteous in the sight of God, and intituled to the most blessed inheritance of the Kingdome of Heauen.

The benefits  
of the Sacra-  
ments.

13 After these doe ensue a great number of benefits together (as to vs being now made the children and deere friends of God) and every one of them of infinite price and value, as the gift of the holy Sacraments, left for our comfort and preseruation, being nothing else but conduites to conuey Gods grace vnto vs, especially those two which appertaine to all, to wit, the Sacrament of Baptisme, and of his blessed body and bloud, whereof the first is to purge our soule from sinnes, the second, to feed and comfort the same after she is purged.

The two  
Sacraments.

The first is a bath made of Christ his owne bloud, to wash and bathe ourred wounds therein: the second, as a more comfortable and rich garment to cover our soule withall after shee is washed. In the first, Christ hath substituted in his place the Spouse the Church, pronouice in his Name remission of finnes: in the second, he hath left himselfe, and his owne flesh and bloud sacramentally to bee a precious food

to cherish her withall.

14 Besides all these, there is yet another gift, named our preseruation, whereby God hath preserued vs from so many dangers, into which others haue fallen, and whereinto we had fallen also, if Gods holy hand had not stayed vs: as from superstition, heresie, and infidelity, and many other grievous finnes: and especially from death the and damnation, which long agoe by our wickednesse we deserued to haue been executed vpon vs. Also there are the benefits of godly inspirations, and admonitions, whereby God hath often smot knocked inwardly at the doore of our conscience, and warned vs outwardly by so many wayes and meanes: same are good booke; good Sermons; good exhortations; good company; good example of others; and a hundred meanes else, which he at diuers times hath and doth vse, thereby to compaine vs and our soules vnto hi, eternall washgdomme, by stirring vs to abandon vitiuous life, and to betake our selues to his h, vnioly and sweet seruice.

15 All which rare and singular benefis being measured, either according blou the value of themselues, or according to the loue of that heart, from

The benfis  
of preserua-  
tion and in-  
spiration.

which they doe proceed, ought to moue vs most vehemently, to gratulate towards the giuer : which gratitude should be to resolute our selues at length to serue him vnfainedly, and to prefer his fauour before all worldly or mortall respects whatsoeuer. Or if wee cannot obtaine so much of our selues : yet at leastwise not to offend him any more by our finnes and wickednesse.

*16* There is not so fierce or cruell nature in the world (as I noted before) but is mollified, allured, and wonne by benefits : and Stories doe make report of strange examples in this kinde, even among bruit beasts, as of the gratitudo of Lions, Dogs, and the like, toward their masters and benefactors. Only an obstinate sinner is hee among all the sauage creatures that are, whom neither benefits can moue, nor courtesies can mollifie, nor promises can allure: nor gifts can gaine to the faithfull seruice of God his Lord and master.

*The insolera-  
ble ingrati-  
tude of a  
sinner.*

*17* The greatest sinner that is in the world, if he giue his seruant but twentie nobles a yeare, or his tenants som little farme to liue vpon, and if for that they serue him not at a beck, he crieth out of their ingratitude : and if they should further maliciously seeke to o-

fend him, and to ioyne with his professed enemy against him ; how intollerable a matter would it seeme in his sight ? And yet he himself dealing much more ingratefully and iniuriously with God, thinketh it a matter of no consideration, but easily pardonable. I say he dealeth more ingratefully with God, for that he hath receiuied a thousand for one, in respect of all the benefits that a mortall man can giue to another, for he hath receiuied all in all from God : the bread which he eareth ; the ground which he readeth ; the light which he beholdeth ; together with his eyes to see the Sunne ; and finally, whatsoever is within, or without his bodie : as also the minde with the spirituall gifts thercof, whereof each one is more worth then a thousand bodies : I say also that he dealeth more iniuriously with God, for that notwithstanding all these benefits , he scrueth Gods open enemy the Deuill, and committeth daily sinne and wickednesse, which God hateth more then any heart created can hate a mortall enemy, being that in very deed, which persecuted his Sonne our Sauiour, with such hostilitie, as it tooke his most precious life from him, and nailed him fast to the wood of the Croffe.

*Sinnes perfa-  
cused Christ  
unto death.*

Gods benefits.

95  
The first part.

Gods com.

plaint agaist  
sinners.

Psal. 37.

Ex. 2:1

Isay 1.

2nd) 14:15  
15:16 17:18

20:1

20:1 21:1

21:1 22:1

22:1 23:1

23:1 24:1

24:1 25:1

25:1 26:1

26:1 27:1

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28:1 29:1

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31:1 32:1

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91:1 92:1

92:1 93:1

93:1 94:1

94:1 95:1

95:1 96:1

96:1 97:1

97:1 98:1

98:1 99:1

99:1 100:1

18 Of this extreme ingratitude and iniury , God himselfe is inforced to complaine in diuers places of the Scripture, as where he saith ; *Retribuebam mibi mala pro bonis:* They returned me home euill for good. And yet much more vchemently in another place he calleth the heauens to witnesse of this iniquity , saying , *Obstupescite caeli super haec :* Oh you heauens, be you astonished at this. As if he should say by a figuratiue kind of speech. Goe out of your wits you heauens with maruell, at this incredible iniquity of man towards me. For so he expoundeth the whole matter more at large in another place ; *Audite celi, & terrae percipe terra:* Hearken ye Heauen; and thou Earth bend hither thine eares ; *Filios enutriui & exaltavi, ipsi autem spreuerant me:* I haue nourished vp children , and haue exalted them, and now they contemne me. What pitifull complaint is this of God against most vile and base wormes of the earth? But yet God amplifieth this iniquity more by certaine examples and comparasons ; The Oxe (saith he ) knoweth his owner, and the Asse knoweth the manger of his Lord and Master; but yet my people know not me : woe be to the sinfull Nation, to the people loaden with iniquity , to this naughtie seed,

seede, to wicked children. What complaint can be more vehement then this? What threatening can be more dreadfull then this woe, comming from the mouth of him which may punish vs at his pleasure?

19 Wherefore (deare brother) if thou haue grace, cease to bee ingratefull to God any longer: cease to offend him which hath by so many waies preuented thee thee with benefits: cease to render euill for good; hatred for loue; contempe for his fatherly affection towards thee; He hath done for thee all that he can: he hath giuen thee all that thou art, yea, and (in a certaine manner) all that he is worth himselfe: and meaneth besides to make thee partaker of all his glory in the world to come, and requireth no more for all this at thy hands, but loue and gratitude. O (deare brother) why wilt thou not yeeld him this? why wilt thou not doe as much for him, as thou wouldest haue another man to doe to thee, for lesse then the ten thousandth part of these benefits which thou hast receiuied? For I dare well say, that if thou hadst giuen a man but an aimes at thy doore, thou wouldest thinke him bound to loue thee for it, albeit thou haddest nothing ia thee worth loue besides. But now thy Lord (besides these his gifts)

*Causes of  
true in God  
besides his  
benefis.*

hath infinit causes to make thee loue him, that is, all the causes which any thing in the world hath to purchase loue, and infinit more besides: for, if all the perfections of all things created in heauen and in earth ( which doe procure loue) were put together in one, as all their beauty, all their vertue, all their nobility, all their goodness, and the like: yet thy Lord and Sauour whom thou contemnest, doth passe all this, and that by many and infinite degrees: for that he is not onely all these things together: but also hee is very beauty it selfe: vertue it selfe; wisedome it selfe: sweetnesse it selfe: nobility it selfe: goodness it selfe: and the very fountaine and well-spring where hence all these things are deriu'd by little peecces and parcels vnto his creatures.

20 Be ashamed then (good Christian) of this thine ingratitude, to so great, so good, and bountifull a Lord: and resolute thy selfe for the time to come, to amend thy course of life, and behauour towards him. Say with the Prophet, which had leſſe cause to say then thou; *Domine propitiare peccato meo; multum est enim.* O Lord pardon me mine offence: for it is great in thy sight. I know there is nothing (O Lord) which doth

Psal. 24.  
*A Prayer.*

doth so much displease thee, or dry vp  
the fountaine of thy mercy, and so bindeth  
thy hands from doing good, as ingratitude  
in the receiuers of thy benefits, wherein hitherto I haue exceeded  
all other : but I haue done it (O Lord) in  
mine ignorance, not considering thy  
gifts vnto mee, nor what account thou  
wouldest demaund againe of the same.  
But now seeing thou hast vouchsased  
to make me worthy of this grace also,  
whereby to see and know mine owne  
state and default : I hope hereafter by  
direction of the same grace of thine, to  
shew my selfe a better childe towardes  
thee. O Lord, I am ouercome at the  
length with consideration of thy loue,  
and how can I haue the heart to offend  
thee hereafter, seeing thou hast pre-  
uented me so many wayes with bene-  
fits, euen when I demanded not the  
same ? Can I haue hands euer more to  
sinne against thee, which hast giuen vp  
thine owne most tender hands, to bee  
nailed on the crosse for my sinnes here-  
before ? No, no, it is too great an iniury  
against thee (O Lord) and wo worth  
mee that haue done it so often hereto-  
fore. But by thine holy assistance, I  
trust not to rerurne to such iniquitie  
for the time to come : to which (O Lord

The day of death.

I beseech thee for thy mercies sake, from  
the holy throne of heauen, to say, *Amen*

## CHAP. VIII.

*Of what opinion and feeling we shall bee con-  
cerning these matters, at the time of our death.*

The induc-  
tion of some  
beatis.

**T**He holy Scriptures doe teach vs, and experience maketh it plaine, that during the time of this life the commodities, preferments, and pleasures of the world, doe possesse strongly the hearts of many men, and doe hold them chained with so forcible enchantments, being forsaken also vpon their iust deserts, of the grace of God: say and threaten what a man can, and bring against them all the whole Scripture, euen from the beginning of Genesis to the end of the Apocalyps (as indeed it is all against sinne and sinners) yet will it preuaile nothing with them being in that lamentable case, as either they beleue not, or esteem not whatsoeuer is said to that purpose against their settled life, and resolution to the contrary. Of this we haue infinite examples in Scripture: as of Sodome and Gomorrah, with the Cities about, which would not heare the warnings that good

Sec. 19.

ood Lot gaue vnto them. Also of Pba. Exod. 5,7.  
 saoh, whom all that euer Moses could doe,  
 either by signes or sayings, moued no-  
 thing. Also of Iudas, who by no faire Mar. 16.  
 meanes or threatnements vsed to him by  
 his Master, would change his wicked  
 resolution. But especially the Prophets  
 sent from God, from time to time, to  
 dissuade the people from their naughty  
 life, and consequently from the plagues  
 hanging ouer them, doe giue abundant  
 testimony of this complaining every  
 where, of the hardnesse of sinners hearts,  
 that would not bee moued with all the  
 exhortations, preachings, promises,  
 and thundring that they could vse. The  
 Prophet Zachary shall testifie for all in Zach. 1.  
 this matter, who saith of the people of  
 Israel, a little before their destruction:  
*Hoc autem Dominus exercituum, &c.* This  
 saith the Lord of hostes: Judge iustly;  
 And so forth. And presently hee ad-  
 deth: *And they woul'd not attend, but tur-*  
*ning their backes, went not away, steepted*  
*their ears, to the end they might not beare;*  
*and they did put their hearts as an Ada-*  
*mant stone, to the end they might not hear*  
*the Law, and the words which God did send*  
*in his Spirit by the hands of the former Pro-*  
*phets, whereby Gods great indignation was stir-*  
*red vp.*

2 This .

2 This then is, and alwayes hath bin  
the fashien of worldlings, and reprobate  
persons, to harden their hearts as an  
Adamant stone, against any thing that  
shall be told them for the amendment of  
their liues, and for the sauing of their  
soules. Whilest they are in health and  
prosperitie they will not know God. As  
in another place he complaineth, yet as  
the Prophet saith : *God will haue his day  
with these men also, when he will be knowne.*  
And that is, *Cognoscetur Dominus iudicium  
faciens.* God will be knowne when hee  
beginneth to doe iudgement. And  
this is at the day of death, which is the  
next dore to iudgement, as the Apostle  
testifieth, saying: *It is appointed for all men  
once to die, and after that insueith iudge-  
ment.*

3 This, I say, is the day of God, most  
terrible, sorrowfull, and full of tribula-  
tion to the wicked, wherin God will  
be knowne to be a righteous God, and  
to restore to every man according as  
he hath done while he liued: as S. Paul  
saith, or as the Prophet describeth it;  
*He will be knowne then to be a terrible God,  
and such a one as taketh away the spirit of  
Princes, a terrible God to the Kings of the  
earth.* At this day there will bee a  
great change in all other things, as  
mirth

*Esay 1.  
Psal. 9.*

*Heb. 9.*

*Esay 2. 13.  
x 4. 37. 61.*

*2 Cor. 5.  
Psal. 75.*

The great  
change of

mirth will be turned into sorrow : laughings into weepings : pleasures into paines : stoutnesse into feare : pride into despaire ; and the like : so especially will there bee a strange alteration in iudgement and opinion : for that the wisdome of God, wherof I haue spoken in the former Chapters, and which (as the Scripture saith) *Is accounted folly of the wise of the world,* will then appeare in her like-nesse, and as it is in very deede, will bee confessed by her greatest enemies to be onely true wisdome : and all carnall wisdome of worldlings to be meere folly as God calleth it.

4 This the holy Scripture setteth downe cleerly, when it describeth the very speeches and lamentations of the wise men of this world at the last day, saying : touching the vertuous whom they despised in this life : *Nos insensati, Sap. 3. &c.* We lenseles men did esteeme their life to be madnesse, and their end to be dishonorable : but looke how they are now accounted among the children of God, and their portion is with the Saints. We haue erred from the way of truth : and the light of righteousness hath not shined before vs, neither hath the Sunne of vnderstanding appeared unto vs. We haue wearied out our selues

*things as  
time of  
death.*

*1 Cor. 2.*

*Rom. 8.*

*1 Cor. 1.*

selues in the way of iniquity and perdition, and wee haue walked craggy pathes: but the way of the Lord we haue not knowne. Hitherto are the words of Scripture: whereby wee may perceiue what great change of iudgement there will be at the last day, from that which men haue now of all such matters: what confessing of folly: what acknowledg-  
ing of errour: what hearty sorrow for labour lost: what fruitlesse repentance for hauing runne awry? Oh that men would consider thele things now. *We haue wearied out our selues* (say these mi-  
serable men) *in the way of iniquity and perdition*, and wee haue walked craggy pathes. What a description is this of lamentable worldlings, who beate their  
braines daily, and weare out themselues in pursuite of vanity, and chafe of this world, for which they suffer notwithstanding more paines oftentimes, then the iust doe in purchasing of heauen? And when they arriuue too, at the last day wearied and worne out with trou-  
ble and toyle, they find that all their la-  
bour is lost, all their vexation is taken in  
vaine: for that the little pelfe which they  
haue gotten in the world, and for which  
they haue struggled so fore, will helpe  
them nothing, but rather greatly affligh-

and

and torment them: for better understanding whereof, it is to be considered, that haue three things will principally molest these men at the day of their death, and vnto these may all the rest be referred.

Of the soules  
parting from  
the body: the  
first matter  
of misery in  
death.

B

\* Those  
paines in  
death are  
especially  
to be re-  
strained to  
the death  
of the  
worldly:  
so the god-  
ly haue for  
the most  
part a sing-  
ular com-  
fort therin.

The first is the excessive \* paines which commonly men suffer in the separation of the soule and body, which haue liued so long together as two deere friends vnited in loue and pleasure, and therefore most loath to part now, but onely that they are enforced thereunto. This paine may partly bee conceiuied by that , if wee would driue out life but from the least part of our body, ( as for example, out of our little finger, as Chirurgians are wont to doe, when they will mortifie any place, to make it breake:) what a paine doth a man suffer before it be dead? What raging griefe doth bee abide? And if the mortifying of one little part onely, doth so much affiict vs: imagine what the violent mortifying of all the parts together will doe. For we see that first the soule is driuen by death to leaue the extreme parts, as the toes, feet, and fingers: then the legges and armes and consequently one part dyeth after another, vntill life be restrained onely to the heart, which holdeith out longest,

as

as the principall part, but yet must finally be constrained to render it selfe, though with neuer so much paine and resistance: which paine how great and strong it is, may appeare by the breaking in peeces of the very strings and holds wherewith it was enironed, through the excessiue vehemency of this deadly torment. But yet before it come to this point to yeeld, no man can expresse the cruell conflict that is betwixt death and her, and what distresses she abideth in time of her agony. Imagine that a Prince possessed a goodly City in all peace, wealth, and pleasure, and greatly friended of all his neighbours about him, who promised to assist him in all his needs and affaires: and that vpon the sudden his mortall enemy should come and besiege this City, and taking one hold after another; one wall after another; one castle after another, should drive this Prince onely to a little tower, and besiege him therein, all his other holds being beaten downe, and his men slaine in his sight: what feare, anguiish, and misery would this Prince be in? How often would he looke out at the windowes and loop-holes of histower: to see whether his friends and neighbours

*A similitude  
expressing  
the paines of  
death.*

ours would come to helpe him or no? And if he saw them all to abandon him, and his cruell enemie cuen ready to reake in vpon him, would he not bee in a pitifull plignt, trow you? And cuen so fareth it with a poore soule at the oure of death. The body wherein shee raigneth like a iolly Princesse in all pleasure, whilst it flourished, is now atttered and ouerthorne by her enemic, which is death; the armes, legs, and other parts wherewith she was forfied, as with walls and wards, during time of health, are now surprised and eaten to the ground, and she is driven onely to the heart, as to the last and extreameſt refuge, where she is also most mercely affailed in ſuch ſort, as ſhe cannot hold out long. Her deere friends which ſoothed her in time of proſperity, and promised aſſiſtance, as youth, phyſicke, and other humane helps, doe now utterly abandon her: the enemy will not bee pacified or make any league, but night and day assaulteth this Turret, wherein ſhe is, and which now beginneth to ſhake and ſhuer in peeces, and ſhee looketh hourelly, when her enemic in moſt raging and dreadfull manner will enter vpon her. What thinkes you is now the ſtate of this afliſted

flicted soule? It is no maruell if a wise man become a foole, or a stout worldling most abie&t, in this instant of extremity as we often see they doe in such sort, as they can dispose of nothing well: either towards God or the world at this houre; the cause is the extremity of paines, oppressing their mindes, as Saint Austin also prooueth (or some other vnder his name) and giueth vs therewithall a most excellent forewarning, if men were so gracious as to euer follow it: When you shall bee in your last sickenesse, deare brother (saith he) how hard and painfull a thing will it be for you to repent of your faults committed? And why is this, but onely for that all the intention of your minde will runne thither, where all the force of our paine is: Many impediments shall let men, at that day: as the paine of the body, the feare of death, the sight of children (for the which their fathers shall oftentimes thinke themselves often damned) the weeping of the wise, the flattery of the world, the temptation of the Diuell, the dissimulation of Phyfitians for lucre sake, and the like. And beleue thou (O man) which readest this, that thou shalt quickly prooue all this true vpon thy selfe.

Cor. 4.8. ad

¶ 2. in vrom.

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iselfe: and therefore I beseech thee that thou wilt repent before thou come vnto this last day: dispose of thy house, and make thy testament while thou art hiric owns man: for if thou tarry vntill the last day, thou shalt be led whither thou wouldest not. Hitherto are the Authors words.

6 The second thing which shall make Death terrible and grieuous to a worldly man, is the sudden parting (and that for ever and ever) from all the things which he loued most dearely in this life, as from his riches, possessions, hours, offices, faire buildings, with their commodities, goodly apparell, with rich jewells, from wite and children, kindred and friends, and the like: wherewith he bought himselfe a blessed man in this life, and now to be plucked from them upon the sudden, without ever hope to see or vse them againe. Oh what a griefe, what a torment, will this be? For which cause the holy Scripture saith: *O mors Eccle. 4.14 quam amara est memoria tui, homini pacem obabenii in substanijs suis?* O death, how bitter is thy memory vnto a man that hath peace and rest in his substance, and riches? As who would say there is no more bitternes or griefe in the world to such a man, then to rememb-

day of death.

The first part.

ber or thinke on death onely, but much more to goe to it himselfe, and that out of hand, when it shall be said vnto them, as Christ reporteth, it was to the great wealthy man in the Gospell, which had his barnes full, and was come now to the highest top of felicitie: *Stulte, bac nocte animalium tuam repetent à te, que autem parashi cius erunt?* Thou foole, euuen this night they will take thy soule from thee, and then who shall haue all that thou hast scraped together?

7 It is impossible, I say, for any tongue to expresse the dolefull state of a worldly man in this instant of death, when nothing that euer he hath gathered together, with so much labour and toyle, and wherein hee was wont to haue so much confidence, will not doe him good any longer, but rather affliet him with the memory thereof, considering that he must leauue all to others; and god himselfe to giue account for the getting and vsing of the same ( perhaps to his eternall damnation ) whilst in the meane time other men in the world do liue merrily and pleasantly vpon that he hath gotten, little remembraunce, and lesse caring for him, which lieth perhaps burning in vnquenchable fire, for the riches left vnto them. This is a wo

Luke 12.

The sorrow  
of leaving  
all.

full and lamentable point, Which is to bring many a man, to great sorrow and anguish of heart at the last day, when all earthly ioyes must be left, all pleasures and commodities for euer abandoned.

Oh what a dolefull day of parting will this be ! What wilt thou say ( my friend ) at this day, when all thy glory, all thy wealth, all thy pompe is come to an end ? What art thou the better now to haue liued in credit with the world ? in fauour of Princes ? Exalted of men ? Feared, reuerenced, and aduanced, seeing now all is ended, and that thou canst use these things no more ?

8 But yet there is a third thing which more then all the rest will make his day of death to bee troublesome and miserable vnto a worldly man, and that is, the consideration what shall become of him, both in body and soule. And for his body it will be no small Eccle. 10: horrour to thinke that it must inherite Serpents, beasts, and wormes, as the Scripture saith , that is, it must be cast out to serue for the foode of vermins : that body I meane , which was so delicately handled before, with the varieties of meates, pillowes, and beds of downe, so trimly set forth in apparell, and other ornaments, where-

*The third  
matter of mis-  
ery in sinne.*

vpon

*The cogitation  
of the  
body.*

upon the wind might not blow, nor the he Sunne shine : that body (I say) of whose beauty there was so much pride taken, and whereby so great vanity and sinne was committed : that body, which in this world was accustomed to all pampering, and could abide no austerity or discipline, must now come to bee abandoned of all men, and left onely to bee devoured of Wolues. Which thing albeit it cannot but breed much horrour in the heart of him that lyeth a dying, yet is it nothing in respect of the dreadfull cogitations, which hee shall haue touching his soule : as what shall be come of it ? Whither it shall goe after her departure out of the body ? And then concerning that it must goe to the Judgement seat of God, and there to receiuie sentence, either of vnspeakeable glory, or insupportable paines : he falleth to consider more in particular the danger thereof. By comparing God Justice and threats ( set downe in Scripture against sinners ) with his owne life, he beginneth to examine the witnessesse which is his conscience, and he findeth it ready to lay infinite accusations agaist him, when he commeth to the place of iustice.

¶ And now (deare brother) beginneth

the misery of this man. For scantly there  
is not a scuere saying of God in all the  
cripturo, which comameth not now to  
is minde; to terrifie him withall at this  
instant: as, If thou wilt enter into life,  
keepe the commandement: Hee that saith hee  
knoweth God, and keepeth not his coman- Mat. 19.  
ments, is a lyar. Many shall say unto mee  
that day, Lord, Lord, &c. Not the bea- 1 John 2.  
ders of the Law, but the doers of the Law shall  
be iustified. Goe from mee all workers of ini- Mat. 7.  
nitie into euerlasting fire. Doe not you  
now, that wicked men shall not posseſſe the  
kingdome of GOD? Bee not deceived, for nei- Rom. 2.  
ther fornicators, nor idolaters, nor adulte- Luke 13.  
ries, nor uncleane handlers of their owne bo- 1 Cor. 6.  
nes, nor Sodomites, nor theuees, nor covetous  
men, nor drunkards, nor backebiters, nor ex-  
rioners, shall ever posseſſe the Kingdome  
of God. If you live according to the flesh, you  
shall die: and the workes of the flesh are ma- Gal. 5.  
fest, as fornication, uncleanness, wantonnesse,  
glory, poisonings, enmities, contentions, e-  
ripulations, baitred, strife, dissensions, seculs,  
murther, drunkennesse, gluttony, and the  
like. Wherefore I foretell you, as I haue told  
you before, that they which doe these things  
as a full never attaine to the Kingdome of G O D.  
So then must all bee presented before the iudge- 2 Cor. 5.  
ment seat of Christ, and every man receive  
methicularily according as he hath done in  
this

Ierc 2.  
Apoc. 10.  
2 Pet. 2.

The day of death.

The first part.

**Pet. 2.** this life, good, or euill, every man shall receive according to his works. God spared not the Angels when they sinned. You shall give account for every idle word at the day of judgement. If thate just shall scarce be saued, where shall the wicked man and sinner appeare? Few are saued, and the rich man shall hardly enter into the kingdom of heauen.

**Po. 4.**

**Mat. 19.**

10 All these things (I say) and a thousand more touching the feueritie of Gods iustice, and the account which shall bee demanded at that day, will come into his minde that lieth a dying, and our ghostly enemy (which in this life laboured to keepe these things from our eyes, thereby the easier to draw vs to sin) will now lay all and more too, before our face, amplifying and vrging euery point to the vtmost, alledging always our conscience for his witnesse. Which when the poore soule in dying cannot deny, it must needs terrifie her greatly: for so wee see that it doth daily, euen many good and vertuous men. S. Jerom reporteth of how S. Hilarion, whose soule being greatly afraid, vpon these considerations, gote out of the body: after long conflict, he tooke courage in the end, and said to his soule; God out my soule, go out: why art thou afraid? Thou hast  
*Serom. in vi.  
ta Hila.  
abbæ.*

serued Christ almost threescore and ten  
yeeres, and art thou now afraid of  
death? But if so good a man was so a-  
fraid at this passage, yea such a one as  
had serued God with all puritie of life,  
and perfect zeale for threescore and  
ten yeeres together: what shall they  
be, which scarce haue serued God  
vnuely one day in al their liues, but rather  
haue spent all their yeeres in sinne and  
vniuity of the world? Must not these men  
needs be in great extremite at this pas-  
age?

¶ Now then (deere Christian) these  
things being so, that is, this passage of  
death being so terrible, so dangerous,  
and yet so vnauoidable as it is: seeing  
many men perish, and are ouerwhelmed  
daily in the same, as it cannot be  
denied but there doe: and both holy  
criptures and auncient Fathers doe re-  
fifie it by examples and records vnto  
thee; what man of discretion would not  
arne to be wise by other mens dan-  
gers? Or what reasonable creature  
ould not take heede, and looke about  
him, being warned so manifestly, and  
so apparently, of his owne perill? If thou  
art a Christian, and doest beleue in  
the things which Christian faith  
teacheth thee: then dost thou know

and most certainly beleteue also, thato last what state, age, strength, dignitie, or condition souer thou be now, yet tha thou thy selfe (I say) which now i health and mirth readeſt this, and thinkest that it little pertaineth to thee muſone of these dayes (and it may be ſhort and after the reading hereof) come to prouice, all these things vpon thy ſelfe, which haue here written : that is, thou muſt with ſorrow and griefe bee inforcide to thy bed, and there after all thy ſtrugling with the darts of death, thou muſt yee thy body which thou loueft ſo much, inne the baite of wormes, and thy ſoule to the triall of iuftice, for her doings in thilke life.

A very pro  
mable conſi-  
deration.

12 Imagine then (my friend) thou ſay, which art ſo fresh and frolickē this day, that thy ten, twenty, or twentie yeeres, or (it may be) two moneths which thou haſt yet to liue, were no ended, and that thou were euuen at the present ſtretched out vpon a bed, weareyed and worne with dolour and paine, thy carnall friends about thee weeping and howling, the Phyſitians departing with their fees, as hauing giuen the ouer; and thou lying there alone muſt and dumb in moſt pitifull agonie, expeſting from moment to moment, new, the

last stroke of death to bee giuen thee. Tell me, in this instant, what would all the pleasures and commodities of this world doe thee good? What comfort would it bee to thee, to haue beene of honour in this world, to haue beene rich and purchased much, to haue borne office, and beene in the Princes fauour? To haue left thy children or kindred wealthy, to haue trodden downe thine enemies, to haue stirred much and borne great sway in this life? What ease ( I say ) or comfort would it be to thee, to haue binne faire, to haue bin gallant in apparel, goodly in personage, glittering in gold? Would not all these things rather affliet then profit thee at this instant? For now wouldest thou see the vanitie of these trifles, now would thy heart begin to say within thee. O folly and miserable blindnesse of mine: Loe, there is an end now of all my delights and prosperities: all my joyes, all my pleasures, all my mirth, all my pastimes are now finished: where are my friends which were wont to laugh with mee? my seruants wont to attend me, my children wont to disport me? Where are all my coches and horses, where I was wont to make so goodly a shew, the caps and knees of people wont

*The cogita-  
tion and  
speech of the  
soul at the  
day of death.*

to honour me, the troupes of futers following me. Where are all my dalliances and tricks of loue? All my pleasant musick; all my gorgeous building; all my costly feasts and banquettings? And above all other, where are my deere and sweet friends, who seemed they would never haue forsaken me? But all are now gone, and haue left mee here alone to answere the reckoning for all, and none of them will doe so much as to goe with me to iudgement, or to speake one word in my behalfe.

14 Woe worth to me, that I haue not foreseen this day sooner, and to haue made better prouision for the same: it is now too late, and I feare mee I haue purchased eternall damnation, for a little pleasure, and lost vnspeakable glory for a floting vanitie. O how happy and twice happy are they which liue, as they may not bee afraid of this day? I now see the difference betwix the ends of good and euill, and marke not though the Scriptures say of the one, *The death of Saints is precious*. And of the other, *The death of sinners is miserable*. Oh that I had liued so vertuously as some other haue done, or as I had often inspiration from God to doe: or that I had done the good deeds most

might haue done : how sweet and comfortable would they be to me now in this my last and extreameſt distrefſe.

15 To these cogitations and ſpeeches (deere brother) ſhall thy heart bee inforced of what eſtate foever thou bee, at the houre of death, if thou doe not prevent it now by amendment of life, which onely can yeeld thee comfort in that ſorrowfull day. For of good men the Judge himſelfe ſaith ; *Huius autem fieri incipientibus, respicite et levate capita reſtra quoniam appropinquat redemptio reſtra.* When theſe things begin to come vpon other men, doe you lift vp your heads, for that your redempſion commeth on, from the labours and toyles of this world. And the holy Prophet ſaith of the vertuous man, which hath done good workes in this life, that hee ſhall be at this time ; *Beatus vir : An happy man.* And he giueth the caufe ; *Quia in die mala liberabit eum Dominus, & operis feret illi ſuper leedium doloris eius :* For that God will deliuere him in this euill day, and will affiſt him vpon the bed of his ſorrow. Which is meant ( no doubt ) of the bed of his laſt departure especially, for that of all other beds, this is the deedes most ſorrowfull, as I haue ſhewed, mig being nothing else but a heape of all

sorrow is together, especially to them which are drawne to it before they are ready for the same, as commonly all they are, which deferre their amendment from day to day, and doe not attend to liue in such sort now, as they shall wish they had done, when they come to that last passage,

## CHAP. IX.

*Of the paines appointed for sinne after this life.*

**A**MONGST all the meanes which God useth towards the children of men, to moue them to this resolution, whereof I intreat, the strongest and most forceable (to the common sort of men) is, the consideration of punishments prepared by him for rebellious sinners, and transgressors of his Commandements. Wherefore hee useth this consideration often, as may appeare by all the Prophets, who dee almost nothing else, but threaten plagues and destruction to offenders. And this mean hath oft times preuailed more then any other that could be vsed, by reason of the naturall loue which we beare towards our selues: and consequently the naturall feare which we haue of our owne danger. So we read

*The force of fears.*

The ninth Chapter. Of punishment.

that nothing could moue the *Nini-* *Ionas 3.*  
ties so much as the foretelling them  
of their imminent destruction. And

*John Baptist*, although hee came in a  
simple and contemptible manner, yet  
reaching vnto the people ; *The terror* *Math. 3.*  
*vengeance is come, and that the axe was* *Marke 1.*  
*put to the trees, to cut downe for the* *Luke 3.*  
*all those which repented not :* he mo-  
ued the very Publicans and Souldiers to  
are ( whith otherwise are people of  
ry hard mettall ) who came vnto him  
on this terrible embassage, and asked  
what they should doe to auoid these pu-  
niments ?

After then that we haue consid-  
ered of death, and of Gods seuere iudge-  
ment which insueth after death, and  
scein euery man hath to receiuie ac-  
cording to his workes in this life, as  
Scripture saith : it followeth that *2 Cor.*  
we consider also of the punishments  
which are appointed for them, that  
all bee found faulty at that account,  
whereby at leastwise ( if no other consi-  
deration will serue ) to induce Christi-  
ans to this resolution of seruing God.  
(as I haue noted before) if euery  
man haue naturally a loue of himselfe,  
and desire to conserue his owne case,  
then should he also haue feare of perill,

*Of punishment.**The first part.*

*In serm. de  
primor djs.*

*Pto. 9.*

*Eccles. 7.*

whereby he is to fall into extreme calamity: this expresseth S. Bernard excellently according to his wont: O man (saith he) if thou haue left all shame (which appertaineth to so noble creature as thou art) if thou feele no sorrow (as carnall men doe not) yet loe not feare also, which is found in verie beasts. We vse to load an asse, and weary him out with labour, and he carreth not, because he is an asse: but thou wouldest thrust him into the fire, fling him into a ditch, he would auoid as much as he could, for that he louet life, and feareth death. Feare thou then and be not more insensible then a beast feare death: feare iudgement: feare hell. This feare is called the beginning of wisedome, and not shame or sorrow for that the spirit of feare is more mighty to resist sinne, then the spirit of shame or sorrow: wherefore it is laid: Remember the end: and thou shalt never sinne. That remembred the finall punishment appointed for sinne after this life. This saith Saint Bernard.

3 First therefore to speake in general of the punishments reserved for this life to come, if the Scriptures did not declare in particular their greatness unto vs, yet are there many reasons

perswade vs, that they are most seuer, dolorous, and intolerable. For first, as God is a God in all his workes, that is to say, great, wonderfull, and terrible: so especially he sheweth the same in his punishment, being called for that cause <sup>Gods maiest.</sup> fly. In Scripture : *Deus iustitiae* : God of iustice, As also *Deus ultionum* : God of <sup>Psal. 71.</sup> Deut. 10. euenge. Wherefore seeing all his other workes are full of maiestie, and exceeding our capacities: we may likewise gather, that his hand in punishment must be wonderfull also. God himselfe teacheth vs to reason in this manner, when he saith ; *And will yee not then feare Ier. 5.*  
*me? And will yee not tremble before my face, which haue put the sands as a stopp unto the sea, and haue giuen the water a commandement never to passe it; no, not when it is most troubled, and the floodes most outragious?* As who would say: If I am wonderfull and doe passe your imagination, in these workes of the sea, and other, which you see daily: you haue cause to feare me, considering that my punishments are like to be correspondent to the same.

4 Another conjecture of the great <sup>Gods mercy.</sup> and seuer justice of God may bee the consideration of his infinit and unspeakable mercy: the which as it is the

Psal. 24.

Ezay 13.  
Psal 7.

Gods affi-  
ence.

very nature of God, and without end or measure, as his Godhead is : so is also his iustice. And these two are the two armes (as it were) of God, embracing and kissing one the other, as the Scripture saith ; therefore as in a man of this world, if wee had the measure of one arme, we might easilly conjecture of the other : so seeing the wonderfull examples daily of Gods infinite mercy towards them that repent : we may imagine by the same, his seuerre iustice towards them, whom he reserueth to punishment in the next life ; and whom for that cause, hee calleth in the Scriptures ; *Vasa furoris* ; Vessels of his fury, Vessels to shew his fury vpon.

5 A third reason to perswade vs of the greatnessse of these punishments, may be the marueilous patience, and long suffering of God in this life : as for example, in that hee suffereth diuers men from one sinne to another : from one day to another : from one yeere to another : from one age to another : spend all (I say) in dishonour and despite of his maiesty, adding offence to offence, and refusing all perswasionall allurements, good inspirations, or other meanes of friendship, that his men can devise to offer for their amendment.

men: And what man in the world could suffer this? Or what mortall heart can shew such patience? But now if all this should not be required with seueritie of punishment in the world to come, vpon the obstinate: it might seeme against the law of justice and equitie: and one arme in God might seeme longer then the other. S. Paul Rom.2. touching this reason in his Epistle to the Romans, where he saith; *Doest thou not know that the benignitie of God is vised to bring thee to repentance?* And thou by thy hard and impenitent heart doest hoord vp vengeance vnto thy selfe, in the day of wrath, and appearance of Gods iust judgement, which shall restore to every man according to his workes? He vseth here the words of hoording vp of vengeance, to signifie, that euuen as the couetous man doth hoord vp money to money daily to make his heape great: so the vnrepentant sinner doth hoord vp sinne to sin: and God on the contrary side hoordeth vp vengeance to vengeance, vntill his measure be full to restore in the end; *Measure against measure,* as the Prophet saith, and to pay vs home: According I say 17. to the multitude of their evill abominations. This God meant when he said to Abraham: *that the iniquities of the Amorites* Gen.6.15. *were*.

*Of punishment.*

*The first part.*

*Apoc. 21.*

rheans was not yet full vp. Also in the Relation vnto Saint John the Euangelist when he vied this conclusion of that booke : *He that doth euill, let him doe yet more euill : and hee that lieth in filth, let him yet become more filthy : for behold I come quickly, and my reward is with me, to render to every man according to his deeds.* By which words God signifieth, that his bearing and tollerating with sinners in this life, is an argument of his greater feueritie in the life to come, which the Prophet Dauid also declarereth : when talking of a carelesse sinner hee saith; *Dominus irridebit eum : quoniam prospiciunt quod venit dies eius : the Lord shall scoffe at him,* foreseeing that his day shall come. This day ( no doubt) is to be vnderstood the day of account and punishment after this life, for so doth God more at large declare himselfe in another place, in these words; *And thou sonne of man, thus saith thy Lord God : the end is come, now ( I say) the end is come upon thee. And I will shew in thee my fury, and I will iudge thee according to thy wayes. I will lay against thee all thy abominations, and mine eye shall not spare thee, neither will I take any mercy vpon thee, but I will put thine evenges wayes vpon thee, and thou shalt know that I am the*

*Rul. 36.*

*Ezck. 7.*

Lyd

ord. Behold affliction commeth on, the end come, the end (I say) is come: it hath waited against thee, and behold it is come: affliction is now come upon thee: the time is come: the day of slaughter is at hand. Short-  
I will powre out my wrath upon thee: and I will fill my fury in thee: and I will judge thee according to thy wayes, and I will lay all thy wickednesse upon thee: mine I shall not pity thee: neither will I take my compassion upon thee, but I will lay thy vices upon thee, and thine abominations in the midst of thee, and thou shalt know that I am the Lord that striketh. Hitherto is the speech of God himselfe.

6 Seeing then now we vnderstand in generall, that the punishments of God in the life to come are most certaine to be great and seuere to all such as fall into them (for which cause the Apostle saith: *Horrendum est incidere in manus Dei* Heb.10. *vincentis*: It is an horrible thing to fall into the hands of the liuing God) let vs consider somewhat in particular what manner of paines and punishments they shall be.

7 And first of all touching the place of punishment appointed for the damned, commonly called Hell, the Scripture in diuers languages useth diuers names, but all tending to exprefse the grie-

*Of the names  
of Hell in  
diuers  
to gres.*

Esay 5. &  
38.

Mal. 4.

**R**\* The matter in hand is not by this place substantially proved, for that the opinion of those that altogether referre this place to the generall iudgement, standeth not so cleare, but that exception may be taken against it.  
 Esay 14.  
 Mat. 13.  
 Apoc. 14.  
 Apoc. 11.  
 Mat. 11.

grieuousnesse of punishment there suffered. As in Latine it is called *Infernum*, a place beneath or vnder ground / most of the olde Fathers do interpret. But whether it be vnder ground or n̄ most certaine it is that it is a place opposite to heauen, which is said to aboue : and this name is vsed to signifie the miserable suppressing and hurling downe of the damned to be trodden vnder the feet, not onely of God, but all of good men for euer. For so saith the Scripture. *Behold the day of the Lord commynge, burning like a furnace, and all proud and wicked men shall be straw to that furnace, and they that feare my name shall tread them downe, and they shall be as burnt ashes vnder the soles of your feete in that day.* And this shall bee one of the greatest miseries that can happen to the proud and stout Potentates of the world, to be throwne downe with such contempt, and to be trodden vnder foot of them, whonj they so much despised this world.

8 The Hebrew word which the Scripture vseth for hell: is *Sheol*, which signifieth a great ditch or dungeon. In which sense it is also called in the Apoclypse *Lacus irae Dei*, The lake of the wrath of God. And againe, *Stagnum ardens ignis & sulphure*, A poole burning with fire

and brimstone. In Grecce the Scripture vseth three words for the same place. The first is *Hades*, vsed in the Gospell, which (as Plutarch noteth) signifieth a place where no light is. The second is *Zophos* in S. Peter, which signifieth darknesse it selfe. In which sense it is called also of Job. *Terra tenebrosa, et opera mortis caligine.* A darke land, and ouerwhelmed with deadly obscurity. Also in the Gospel, *Tenebre exteriore.* Viter darknesse. The third Greecke word is *Tartaros*, vsed also by S. Peter: which word being derived of the Verbe *Tarasso*, which signifieth to rise, trouble, and vexe, importeth an horrible confusion of tormentes in that place: cuen as Job saith of it, *Ibi nullus ordo, sed sempiternus horror inhabitat:* There dwelleth no order, but euerlasting hor-

*In Comment.*  
*Supra verbam*  
*vnde lacon-*  
*ser.*

<sup>2</sup> Pet. 1. 4  
Job 10.  
Mat. 12.  
And 25.  
<sup>2</sup> Pet. 2. 4

Job 10.

March. 5. 205  
18. 23.  
Marke 9.  
Luke 12.

*The valley*  
*Hinnom.*

9 The Chalde word, which is also vsed in the Hebrew, and translated to the Greecke, is *Gebenna*, first of all vsed by Christ for the place of them which are damned, as S. Jerom noteth vpon the tenth Chapter of Saint Mathewes Gospell. And this word being compounded of *Gee* and *Hinnom* signifieth a valley nigh to Ierusalem, called the valley of *Hinnom*, in which the old idolatrous Iewes were wont to burne aliue their owne

owne children in the honour of the deuill, and to sound with trumpets, timbrals, and other loud instruments, whiles they were doing thereof, that the childrens voices and cries might not be heard, which place was afterward vsed also for the receit of all filthinesse, as of dung, dead carions, and the like. And it is most probable that our Sauour vsed this word aboue all other for Hell, thereby to signifie the miserable burning of soules in that place, the pitifull clamor and cries of the tormented : the confused and barbarous noise of the tormentors : together with the most loathsome filthinesse of the place, which is otherwise described in the Scriptures, by the names of adders, snakes, cockatrices, scorpions, and other venomous creatures, as shall be afterward declared.

10 Hauing declared the names of this place, and thereby also in some part, the nature: it remaineth now, that wee consider, what manner of paines men suffer there. For declaration whereof, we must note, that as Heauen and Hell are contrary, assigned to contrary persons, for contrary causes: so haue they in all respects contrary properties, conditions, and effects; in such sort, as what-

Soone is spoken of the felicitie of the one, may serue to infer the contrary of the other. As when Saint Paul saith, that *No eye hath seene, nor eare heard, nor heart conciued the joyes that God hath prepared for them that shall be saved*: we may infer that the paines of the damned must be as great. Againe, When the Scripture saith, that the felicitie of them in heauen is a perfect felicitie, containing *omne bonum*, all goodnesse; so that no one kinde of pleasure can bee imagined which they haue not: we must thinke on the contrary part, that the miserie of the damned must bee also a perfect misery, containing all afflictions that may be, without wanting any. So that, as the happiness of the good is infinit, and vniuersall: so also is the calamitie of the wicked infinit and vniuersall. Now in this life all the miseries and paines which fall vpon man, are but particular and not vniuersall. As for example: wee see one man pained in his eyes; another in his backe: which particular paines notwithstanding sometimes are so extreme, as life is not able to resist them, and a man would not suffer them long for the gaining of many worlds together. But suppose now a man were tormented in all the parts of his body

at once, as in his head, his eyes, his tongue, his teeth, his throte, his stomecke, his belly, his backe, his heart, his sides, his thighs, and in all the ioynts of the body besides : suppose ( I say ) hee were most cruelly tormentted with extreme paines in all these parts together, without ease or intermission; what thing could bee more miserable then this ? What sight more lamentable ? If thou shouldest see a dog lye in the street so afflicted, I know thou couldest not but take compassion vpon him. Well then consider what difference there is betweene abiding these paines for a weeke, or for all eternities ; in suffering them vpon a soft bed, or vpon a burning gridiron and boyling furnace ; among a mans friends comforting him, or among the furies of hell whipping and tormenting him. Consider this ( I say ) gentle reader, and if thou wouldest take a great deale of labour, rather then abide the one, in this life: bee content to sustaine a little paine, rather then to incur the other, in the life to come.

Peculiar  
torments to  
every part.

But to consider these things yet further, not onely all these parts of the bodie, which haue beene instruments to sinne, shall be tormentted together,

but

it also euery sense both externall and  
ternall for the same cause shall be af-  
fected with his particular torment con-  
trary to the obiect, wherein it delighteth  
now and tooke pleasure in this world. As  
for example the lasciuious eyes were  
filled with the vgly and fearefull  
ght of Deuils: the delicate eares, with  
the horrible noise of damned spirits:  
the nice smell, with poysoned stench of  
limstone, and other vnsupportable  
th: the dainty taste, with most rau-  
ous hunger and thirst: and all the  
insible parts of the bodie with bur-  
ning fire. Againe, the imagination shall  
be tormented, with the apprehension  
paines present, and to come, the me-  
orie with the remembrance of plea-  
res past, the vnderstanding with con-  
sideration of the felicitie lost, and the  
misery now come on. O poore Christian  
what wilt thou do amidst the multitude  
of so grieuous calamities?

¶ It is a wonderfull matter, and The paines  
of hell exer-  
cised for tor-  
ments, not for  
chastise-  
ments. to make a  
reasonable man goe out of his wits, to  
consider what God hath reuealed vnto  
us, in the Scriptures, of the dreadfull  
circumstance of this punishment and  
let to see how little the retchlesse men  
of the world do feare it. For first touch-  
ing

ing the vniuersality, variety, and greatness of the paine, not onely the reason before alledged, but also diuers other considerations in the Scriptures do declare : As where it is said of the damned ; *Cruciabuntur die & nocte* : They shall be tormented day and night. And againe ; *Date illi tormentam* : Give him torment, speaking of Babylon in hell by which is signified, that the paines of hell are exercised, not for the chastisement, but for torment of the partie. And torments commonly wee see in the world to be as great and as extreame as the wit of a man can reach to devise. Imagine then, when God shall lay his hand to devise torments (as hee hath done in hell) what manner of torment will they be ?

The fierce  
nature of the  
fire of Hell.

13 It creating an element here for our comfort (I meane the fire) he could create the same so terrible as it is, in such sort as a man would not hold on his hand in it one day, for to gaine the kingdome, what a fire thinke you haue he prouided for hell, which is not created for comfort, but onely for the torments of the parties ? Our fire hath many differences from that, and therefore is truely said of the holy Fathers, to be but a painted and fained fire in respect

that. For our fire was made to com-  
great rt (as I haue said) and that to torment.  
eason our fire hath neede to be fed continu-  
other ly with wood, or else it goeth out :  
es do that burneth continually without fee-  
danger. Ours giueth light : that giueth  
The one. Ours is out of his naturall place,  
And therefore striueth to ascend, and  
get from vs as we see ; but that is in  
the naturall place where it was crea-  
ned, and therefore it abideth there per-  
petually. Ours consumeth the matter  
arid in it, and so quickly dispatcheth the  
n thine: that tormenteth, but consumeth  
eame not, to the end the paine may be euer-  
deuasting. Our fire is extinguished with  
ay water, and greatly abated by the cold-  
e base of the aire about it : that hath no  
men ch abatement, or qualification. Fi-  
ally, what a strange and ineredible  
re seconde of fire that is, appeareth by these  
cou words of our Sauiour so often repea-  
is, d : *There shall be weeping and gnashing  
d on teeth.* Weeping is to bee referred to  
aaine the effect of extreme burning in that  
u hauere, for that the torment of scalding  
cre and burning inforceth teares sooner  
e to then any other torments, as appeareth  
h man them, which vpon the sudden doe  
refor ut an hot thing into their mouth, or  
to be valde any other part of their body.  
espec

Mat. 8.

13, 22, 24.

Luke 13,

And

B  
 \* Gnashing  
and chate-  
ring of the  
teeth, are  
not all one,  
and proceed  
of divers  
causes.

Apoc. 21.

Psal. 33.

Particular  
paines for  
particular  
offenders.

Esay 17.

Esay 18.

Ier. 2.

Apoc. 30.

Psal. 27. 93.

Eze. 24.

Ose. 12.

Zach. 1.

And \* gnashing of teeth, or chattering  
at least ( as every man knoweth ) pro-  
ceedeth of great and extreame colde.  
Imagine then what a fire this is, which  
hath such extreame effects, both  
heate and colde. O mighty Lord who  
a strange God art thou ? How wonder-  
full and terrible in all thy workes and  
inuentiones ? How bountifull art thou to  
those that loue and serue thee ? And  
how feuere to them which contemne  
thy Commandements ? Hast thou deu-  
ised a way how they which lye burning  
in a lake of fire and brimstone, shall  
so be tormented with extreame colde ?  
What vnderstanding of man can con-  
ceiue how this may be ? But thy iudge-  
ments ( O Lord ) are a depth without  
bottome, and therefore I leauie this to  
thy onely prouidence; praising thee et-  
ernally for the same.

14 Besides these generall paines  
common to all that be in that place, the  
Scripture signifieth also, that there  
shall be particuler torments, peculiari-  
ty in qualitie and quantitie to the  
sinnes and offences of each offender. For  
to that end saith the prophet Esay to  
God : Thou wile judge in measure again  
measure. And God saith of himselfe, i will  
exercise judgement in weight, and justice in  
measure.

erin measure. And that is the meaning of all those threatnes of God to sinners, where hee saith that hee will pay them home, according to their particular workes, and according to the inuentions of whicheir owne hearts. In this sense it is written in the Apocalyps, of Babylon now Apoc.18.  
 s and hrowne downe into the lake, Looke how much she hath glorified her selfe, and Anath lived in delights : so much torments and afflictions giue her. Whereof the ho-  
 deuyn Fathers haue gathered the variety of Lib de ver.  
 torments that shall be in that place. As Taw. cap. 2.  
 here be differences of sinners: so shall here be variety of torment (said olde  
 phraim) as if the adulterer should haue  
 nekeinde of torment, the murderer an-  
 other, the theefe another, the drun-  
 kard another, the liar another. As if  
 the proud man should be trodden un-  
 derfeet, to recompence his pride : the  
 lutton suffer inestimable hunger : the  
 drunkard extreame thirst : the delici-  
 ous mouth filled vp with gaule : and the  
 delicate body feared with hot burning  
 onons.

15. The holy Ghost signifieth such Iob 20.  
 thing, when he saith in the Scripture Amari-  
 gain of the wicked worldling ; His bread in lous descrip-  
 tion vsed by  
 his belly shall be turned into the gaule of the Scrip-  
 ture : hee shall be constrained to spee out againe  
 againe

againe the riches which he hath denoured: nay, God shall pull them out of his belly againe: he shall be constrained to sucke the gaules of cockatrices, and the tongue of an adder shall kill him: he shall pay sweetly for all that ever he hath done: and yet shall he not be consumed, but shall suffer according to the multitude of all his denises: utter darkness lieth in wait for him: and fire whereto needeth no kindling shall eate him vp: this abewicked mans portion from God. By which words, and such like, it is plainly shewed, that worldlings shall receue as it were particular and proper torments for their gluttony, for their delicate fare, for their extortion, and the like. Which torment shall be greater then any mortall tongue can expresse: as may appeare by the vehement and horrible words, which the holy Ghost here vseth to insinuate the same:

The straitnes  
of paines in  
telle.

Act. 22.

16 Besides this, the Scripture sheweth vnto vs, not onely the vniuersalitie, particularitie, and seueritie of these paines: but also the straitnesse thereon without aide, helpe, ease or comfort when he saith; *Wee shall be cast in bound both hand and feete:* For it is some kind of comfort in this world, to be able to resist or striue against our afflictions: but there we must lie still and suffer al Against

Againe, when he saith ; *Clausum est ianua;*  
 The gate is shut. That is, the gate of all  
 mercy, of all pardon, of all ease, of all  
 intermission, of all comfort is shut vp  
 from heauen, from earth, from the cre-  
 ator, and from creatures : in so much as  
 no consolation is euer to be hoped for  
 more : as in all the miseries of this life  
 there is always some. This straitnesse  
 is likewise most liuely expressed in that  
 dreadfull Parable of the rich glutton  
 in hell : who was driuen to that neces-  
 sity, as he desired that *Lazarus* might  
 dip the top of his finger in water to  
 coole his tongue, in the midst of that  
 fire wherein he saith hee was : and yet  
 could not hee obtaine it. A small refre-  
 shing (it seemeth) it would haue beeene  
 into him, if he had obtained the same.  
 But yet to shew the straitnesse of the  
 place, it was denied him. Oh you that  
 haue in the sinfull wealth of the world,  
 consider but this one example of Gods  
 mercie, and be afraid. This man was  
 in great roialtie a little before , and  
 nothing regarded the extreame mise-  
 rie that *Lazarus* was in : but now would  
 hee giue a thousand worlds (if he had  
 them) for one drop of water to coole  
 his tongue. What demand could bee  
 made then this ? He durst not aske to be

Luke 16.  
 The won-  
 derfull ex-  
 ample of the  
 rich Glut-  
 ton.

deliuered thence, or to haue his torments diminished, or to aske a great vessell of water to refesh his whole bo. die therein: but onely so much as would sticke on the top of a mans finger to coole his tongue. To what neede was this rich man now driuen? What a great imagination had he of the force of one drop of water? To what pitifull change was his tongue now come vnto, that was wont to bee so diligently applied with all kindes of pleasant liuors? Oh that one man cannot take example by another! Either this is true or else the Sonne of God is a liar. And then what men are we, that seeing ou selues in danger of this misery, doe not secke with more diligence to auoid the same?

17 In respect of these extremities and straight dealings of God, in denying all comfort and consolation at this day, the Scripture saith, that men shall fall into rage, fury, and vtter impatience, blaspheming God, and cursing the day of their nativity, with cutting their owne tongues for griefe, and desiring the rocks and mountaines to come and fall on them, to end their paines.

18 Now if wee adde to this, the e  
ternity,

Apoc. 16.

Ezck. 13.

Apoc. 13.

Luke 3.

eternity, and euerlasting continuance of these torments, we shall see that it increaseth the matter greatly. For in this world there is no torment so great; but that time either taketh away, or diminisheth the same. For either the tormentor, or the tormented dyeth, or some occasion or other happeneth, to alter, or mitigate the matter. But here is no such hope or comfort: but *triciabuntur (saith the Scripture) in secula seculorum, in stagno ardente igne & sulphure*: They shall be tormented forever in a poole burning with fire and brimstone. As long as God is God, so long shall they burne there: neither shall the tormentor nor the tormented dye, but both live eternally, for the eternall misery of the parties to be unshewed.

Apoc. 32.

19 Oh (saith one Father in a godly meditation) if a sinner damned in hell did know, that he had to suffer those torments there, no more thousands of years then there be sands in the Sea, and grasse-piles in the ground; or no more thousand millions of ages, then there be creatures in Heauen, and in earth, he would greatly reioyce thereof, for he would comfort himself at least with this cogitation, that once

A wonderfull saying.

yet the matter would haue an end. But now (saith this good man) this world never breaketh his heart when he thinketh on it, and that after a hundred thousand millions of worlds there suffered, he hath as farre to his end as he had at the first day of his entrance into these torments. Consider (good Christian) what a length one houre would seeme vnto thee, if thou hadst but to hold thy hand in fire and brimstone onely during the space thereof. We see if a man be grieuously sicke, though he be laid vpon a very soft bed, yet one night seemeth a long time vnto him. He turneth and roseth himselfe from side to side, telling the clocke, and counting every houre, as it passeth, which seemeth to him a whole day. And if man should say vnto him, that he were to abide that paine but seuen yeare together; he would goe nigh to despair for griefe. Now if one night seemeth long and tedious to him that lieth on a good soft bed afflicted onely with a little ague: what will the lying in fire and brimstone doe, when he shall know evidently that hee shall never haue end thereof? Oh (deere brother) the sacerodie of continuance is lothsome, euен if aduertised that are not euill of themselves.

But thou shouldest be bound alwayes to eate  
one only meat, it would be displeasent to  
hee in the end. If thou shouldest be  
bound to sit still all thy life in one place  
without mouing, it would be grieuous vn-  
thee, albeit no man did torment thes  
that place. What then will it be to lie  
ernally, that is, world without end, in  
ost exquisite torment s? Is it any way  
llerable? What iudgement then, what  
what discretion is there left in men,  
which make no more account of this mat-  
then they doe?

I might here adde another circum- Darkenesse  
stance which the Scripture addeth; to "Hell"  
that all these torments shall bee in Matt. 8.22,  
arknesse: a thing dreadful of it selfe vn-  
mans nature. For there is not the  
outeft man in the world; if he found  
mifelfe alone, and naked in extreme  
arknesse, and should heare a noife of  
paines comming towards him; but he  
ould feare, albeit he felt neuer a lash  
on them on his backe. I might also adde  
other circumstance, that the Pro- Distresse  
phet addeth: which is, that God and Psal. 39.  
good men shall laugh at them that day,  
which will be no small affliction. For as  
be moned by a mans friend in time  
of aduersitie, is some comfort: so to be  
oughed at, especially by him who onely

may helpe him, is a great and intollerable increase of his misery.

penances of  
dammege  
with the  
damned  
uffer.

21 And now all this that I haue spoken of hitherto, is but one part of a damned mans punishment only, called by Diuines, *Pæna sensus*; the paine or sense or feeling: that is, the paine or punishment sensibly inflicted vpon the soule and body. But yet besides this, there is another part of his punishment, called, *Pæna damni*; the paine or losse or damage, which (by all learned mens opinion) is either greater, or no lesse then the former: And this is the infinite losse which a damned man hath, in being excluded for euer and euer from the sight of his Creator, and his glory. Which sight only, being sufficient to make happy and blessed all them that are admitted vnto it, mu needs be an infinite misery to the damned man to lacke that eternall. And therefore this is but as one of the first and chiefe plagues to bee lashed upon him: *Tollatur impius, ne videat gloriam Dei*: Let the wicked man be taken away to hell, to the end he may not see the glory of God. And this losse containeth all other losses and damages in it: as the losse of eternall blisse, and ioy, (as I haue laid) of eternall glo-

glory, of eternall society with the Angels and the like : which losses when a damned man considereth (as hee cannot but consider them still) he taketh more grieve thereof (as Diuines doe hold) then by all the other sensible torments that he abideth besides.

32 Wherewnto appertaineth the worme of conscience : in Scripture so called for that as a worme lieth eating and gnawing the wood wherein shee abideth ; so shall the remorse of our owne conscience lie within vs, griping and tormenting vs for ever. And this worme or remorse shall principally consist in bringing to our minds all the meanes and caules of our present extreame calamities : as our negligences, whereby wee lost the felicity which other men haue gotten. And at every one of these considerations, this worme shall giue vs a deadly bite, euен unto the heart, As when it shall lay before vs all the occasions that we had offered to auoid this misery, wherein now wee are fallen, and to haue gotten the glory which wee haue lost : how easie it had bin to haue done it ; how nigh wee were oftentimes to resolute our selues to doe it : and yet how vngraciously we left off that cogitation againe : how many

*The worme  
of conscience*  
Mark 9.  
Isay 66.  
Eccl. 7.  
Iude 6.

*The cogita-  
tions of the  
damned.*

times we were foretold of this danger, and yet how little care and feare we tooke of the same: how vaine the world-ly trifles were wherein wee spent our time, and for which wee lost heauen, and fell into this intollerable misery: how they are exalted whom wee thought fooles in the world: and how wee are now proued fooles and laughed at, which thought our selues wise. These things (I say) and a thousand more being laid before vs by our owne conscience, shall yeeld vs infinite griefe for that it is now too late to amend them. And this griefe is called the worme of remorse of our owne conscience: which worme shall more inforce men to weep and houle, then any torment else, con-considering how negligently, foolishly, and vainely they are come into those so insupportable torments, and that now there is no more time to redresse their error.

23 Now only is the time of weeping and lamenting for these men, but all in vaine. Now shal they begin to fret and fume, and maruell at themselves, saying: Where was our wit? Where was our vnderstanding? Where was our iudgement when wee followed vanities, and contemned these matters? This is

the talke of sinners in hell (saith the Scripture) what hath our pride, or what hath the glory of our riches profited vs they are all now vanisched like a shadow : wee haue wearied out our selues in the way of iniquity and perdition, but the way of the Lord wee haue not knowne. This (I say) must be the euerlasting song of the damned worm-eaten conscience in hell : eternall repentance without profit. Whereby hee shall be brought to such desperation (as the Scripture noteth) as hee shall turne into fury against himselfe, teare his owne flesh, rent his owne soule (if it were possible) and invite the fiends to torment him, seeing he hath so beastly behaued himselfe in this world, as not to prouide in time, for this principall matter, only (indeed) to haue beeene thought vpon. Oh if he could haue but another life to liue in the world againe, how would he passe it ouer ? With what diligence ? With what seueritie ? But it is not lawfull : wee onely which are yet aliue haue that singular benefit, if wee know it, or would resolute our selues to make the most of it: One of these daies wee shall be past it also, and shall not recouer it againe, no not one houre, if wee would giue a thousand worlds for the same, as indeed the damned would doe

if they might. Let vs now therfore so vse the benefit of our present time, as when we are past hence, we haue not need to wish our selues here againe.

24 Now is the time we may auoid all : now is the time wee may put our selues out of danger of these matters: now ( I say ) if we resolue our selues out of hand. For we know not what shall become of vs to morrow : it may be to morrow our hearts will be as hard and carelesse of these things, as they haue bin heretofore, and as Pharaos heart was, after *Moses* departure from him. Oh that he had resolued himselfe throughly while *Moses* was with him, how happy had he beeene : If the rich glutton had taken the time while hee was in prosperitie, how blessed a man had he beeene ? He was foretold of his miserie ( as we are now ) by *Moses* and the Prophets, as Christ signifieth : but he would no heare. Afterward he was in such admiration of his owne folly, that hee would haue had *Lazarus* sent from *Abrahams* bosome vnto his brethren to warne them of his successe. But *Abraham* told him, it was boortles for they wouldnot haue beleaved *Lazarus*, but rather haue persecuted him as a liar, and defamer of their honou-

table brother, dead, if hee should haue come and haue told them of his torments. Indeed so would the wicked of the world doe now, if one should come and tell them, that their parents or friends are damned in hell for such and such things : and doe beseech them to looke better to their liues ; to the end by their comming thither, they doe not increase the others paines, for being some cause of their damnation, (for this is onely the cause of care which the damned haue towards the living, and not for any loue they now beare them) if ( I say ) such a message should come from hell, to the flourishing sinners of this world, would they not laugh at it ? Would they not persecute eagerly the parties that should bring such newes : what then can God devise to doe for the sauing of these men ? What way, what meanes may hee take, when neither warning, nor example of others, nor threats, nor exhortations will doe any good ? We know, or may know, that leading the life which we doe, we cannot be saued. We know, or ought to know, that many before vs haue bee[n]e damned for lesse matters. We know, and cannot abuse but know, that wee must shortly

dye,

dye, and receiue our selues, as they haue received : liuing as they did, or worse. We see by this laid downe before, that the paines are intollerable, and yet eternall, which doe expect vs for the same. Wee confesse them most miserable, that for any pleasure or commoditie of this world, are now fallen into those paines. What then should let vs to resolute, to dispatch our selues quickly of all impediments ? To breake violently from all bonds and chaines of this wicked world, that doe let vs from this true and zealous seruice of God ? Why should wee sleepe one night in sinne, seeing that night may chance to be our last, and so the euerlasting cutting off of all hope for the time to come ?

25 Resolute thy selfe therefore ( my deere brother ) if thou bee wise, and cleare thy selfe from this danger, while God is willing to receive thee, and moueth thee therevnto by these meanes, as hee did the rich man by Moses and the Prophets while hee was yet in his prosperitie. Let his example be often before thine eyes, and consider it throughly, and it shall doe thee good. God is a wonderfull God, and to shew his patience and infinite goodnesse, hee

would

Wooeth vs in this life, secketh vnto vs, and lieth himselfe (as it were) at our feete, to moue vs to our owne good, to winne vs, to draw vs, and to sauе vs from perdition. But after this life he altereth his course of dealing : he turneth ouer the leafe, and changeth his stile. Of a Lambe, he becommeth a Lion to the wicked : and of a Sauiour, a iust and feuere punisher. What can bee said or done more to moue vs ? He that is forewarned and seeth his owne danger before his face, and yet is not stirred nor made the more wary or fearefull thereby, but notwithstanding will come or slide into the same : may well be pitied, but surely by no means can he be helped, making himselfe incapable of all the remedies that may be vsed.

## CHAP. X

*Of the most honorable and munificent rewards, proposed to all them that truely serue God.*

THE reasons and considerations laid downe before in the former Chapters, might wel suffice to stirre vp the heart of any reasonable Christian, to take in hand this resolution, whereof wee talke, and wherepon I so muche couet to perswade thee (for thy onely good)

good and gaine) gentle Reader. But for  
 that all hearts are not of one constitu-  
 tion in this respect, nor all drawne and  
 stirred with the same meane : I pur-  
 pose to adioine here a consideration of  
 commodity , wherewnto commonly  
 each man is prone by nature. And ther-  
 fore I am in hope it shall be more for-  
 cible to that we goe about, then any  
 thing else that hitherto hath beeene spo-  
 ken. I meane then to treat of the bene-  
 fits which are reaped by the seruice of  
 God, of the gaine drawnen thence, and  
 of the good pay and most liberall reward  
 which God performeth to his seruants,  
 aboue all the masters created, that may  
 be serued. And though the iust feare  
 of punishment (if wee serue him not)  
 might bee sufficient to driue vs to this  
 resolution : and the infinite benefits al-  
 ready receiued; induce vs to the same,  
 in respect of gratitude (of both which  
 somewhat hath beeene said before) yet  
 am I content so farre to enlarge this  
 liberty to thee (good Reader) that ex-  
 cept I shew this resolution (which I  
 craue) to be more gainefull and profi-  
 table then any thing else in the world  
 that can be thought of : thou shalt not  
 bee bound vnto it for any thing that  
 hitherto hath beeene said in that be-  
 halfe

halfe. For as God in all other things is a God of great maiestie, full of bountie, liberality, and princely magnificencie: so is he in this point aboue all other: in such sort, as albeit whatsoeuer we doe, or can doe, is but due debt vnto him, and of it selfe deserueth nothing: yet of his munificent maiestie, he letteth passe no one iot of our seruice vnrewarded, Mar. 10<sup>th</sup> no not so much as a cup of cold water. Marke 9<sup>th</sup>

2 God commanded Abraham to sacrifice vnto him his onely sonne Isaac, which he loued so much: but when hee was ready to doe the same, God said; Do it not: it is enough for me that I see thine obedience. And because thou hast not refused to doe it, I sweare to thee (saith he) by my selfe, that I will multiply thy seed as the stars of heauen, and the sands of the sea: and among them also one shall be Christ, the Sauiour of the world. Was not this a good pay for so little paines? King David one night began to thinke with himselfe, that he had now an house of Cedar, and the Arke of God lay but vnder a tent, and therefore resolute to build an house for the said Arke. Which onely cogitation God tooke in so good part, as he sent Naihan the Prophet vnto him presently to refuse the

Gen. 12<sup>th</sup>King 7<sup>th</sup>

The rewards.

Psal. 38.

Mat. 20.  
Apoc. 22.

Luke 14.

the thing, but yet to tell him, that so much as hee had determined such a matter, God would build an house or rather a kingdome to him, and his posteritie, which should last for euer, and from which he would never take away his mercy, what sinnes or offences so euer they committed. Which promise wee see now fulfilled in Christ his Church raised out of that family. What should I recite many like examples: Christ giueth a generall note hereof, when hee calleth the workemen and paith to each man his wages, so duly; as also when he saith of himselfe; Bebold *I come quickly, and my reward will be with me.* By which place is evident, that God suffereth no labour in his seruice to be lost or vnpaied. And albeit (as after in place conuenient shall be shewed) he paith also (and that abundantly) in this life: yet (as by those two examples appeareth) he deferreth his chiefe pay, vnto his comming in the end of the day, that is, after this life, *In the resurrection of the iust:* as himselfe saith in another place.

3 Of this paiment then reserued for Gods seruants in the life to come, wee are now to consider, what, and what manner a thing it is, and whether it be

worth

worth so much labour and trauell, as  
the seruice of God requireth or no.  
And first of all, if we will beleue the  
holy Scripture, calling it a Kingdome:  
in Heauenly Kingdome, an eternall  
Kingdome, a most blessed Kingdome,  
we must needes confesse it to be a mar-  
velous greatreward. For that worldly  
Princes doe not vse to giue Kingdomes  
to their seruants for recompence of  
their labours. And if they did, or were  
able to doe it, yet could it be neither  
heauenly, nor eternall, nor a blessed  
Kingdome. Secondly, if we credit that  
which Saint Paul saith of it; *That neither  
ye hath seene, nor eare heard, nor heart of  
man conceived, how great a matter it is;*  
then must wee yet admit greater op-  
nion thereof, for that we haue seene  
many wonderfull things in our dayes;  
wee haue heard more wonderfull, we  
may conceiue most wonderfull, and al-  
most infinite. How then shall we come  
to vnderstand the greatnessse and value  
of this reward? Surely no tongue crea-  
ted, either of man or Angell, can ex-  
presse the same: no imagination con-  
ceiue, no vnderstanding comprehend  
it. Christ himselfe hath said, *Nemo scit,*  
*nisi qui accipit:* No man knoweth it, but  
he that enjoyeth it. And therefore hee  
calleth

Mat. 25.

2 Tim. 4.

2 Pet. 2.

Luke 14.

1 Cor. 2.

Isay 64.

Meyewards.

called it *Hidden marna*, in the same place. Notwithstanding, as it is reported of a learned Geometrician, that finding the length of *Hercules* foot vpon the hill of *Olympus*, drew out his whole body, by the proportion of that one part: so we by some thing set downe in Scripture, and by some other circumstances agreeing therewith, may frame a conjecture of the matter, though it come far behind the thing it selfe.

¶ I haue shewed before how the Scripture calleth it an heauenly, an euerlasting, and a most blessed Kingdome; whereby is signified, that all must be Kings that are admitted thither. To like effect, it is called in other places; A crowne of glory, a throne of maiesty, a paradise, or place of pleasure, a life euerlasting. Saint John the Euangelist being in his banishment, by speciall priuiledge made priuy to some knowledge and feeling thereof, as well for his owne comfort, as for ours, taketh in hand to describe it by comparison of a city: affirming that the whole city was of pure gold, with a great and high wal of the precious stone, called *Lapis*. This wall had also twelue foundations, made of twelue distinct precious stones, which hee there nameth also twelue gates, made of twelue rich

Apoc. 2. 20.

Apoc. 2. 53.

Mat. 16.

Luke 10.

Apoc. 21.

And 22.

The descrip-  
tion of Pa-  
radise.

rich stones called Margarits, and every gate hath an entire Margarit. The streets of the city were paved with gold, interlaid also with pearles and precious stones. The light of the city was the cleerenes and shining of Christ himself, sitting in the midst thereof : from whose seat proceeded a river of water, as cleare as Cristall to refresh the city : & on both sides of the bankes there grew the tree of life, giuing out continual and perpetuall fruit : there was no night in that city, nor any defiled thing entred there : but they which are within shall raigne (saith he) for euer and euer.

5 By this description of the most rich and precious things that this world hath, Saint John would giue vs to vnderstand the infinite value, glory, and maiesty of this felicity, prepared for vs in Heauen: though (as I haue noted before) it being the princely inheritance of our Sauiour Christ, the kingdome of his Father, the eternall habitation of the holy Trinity, prepared before all worlds, to set out the glory, and expresse the power of him that hath no end or measure, either in power or glory: wee may very well thinke with Saint Paul, that neither tongue can declare it, nor heart can imagine it.

6 When

*The rewards.*

*The creation  
of Angels.*

R. \*Great ex-  
cellency of  
gifts may  
be ascribed  
vnto them:  
but not  
exceeding.  
  
Dan. i.  
  
Mal. xi. 8.

6 When God shall take vpon him to doe a thing for the vttermost declaratiōn (in a certaine sort) of his power, wisedome, and maiesty : imagine you, what a thing it will be. It pleased him at a certaine time to make certaine creatures to serue him in his presence, and to be witnessses of his glory : and therevpon with a word, created the Angels, both for number and \* perfec-  
tion, so strong and wonderfull, as ma-  
keth mans vnderstanding astonished  
to thinkē of it. For as for their number  
they were almost infinite, passing the  
number of all the creatures of this infe-  
riour world, as diuers learned men,  
and some ancient Fathers doe thinkē:  
though Daniel (according to the fa-  
shion of the Scripture) do put a certaine  
number for an vncertaine : when hee  
saith of Angels A thousand thousands  
did minister vnto him (that is, vnto God)  
and ten thousand times an hundred thou-  
sand, did stand about him to assist. And for  
their perfection of nature, it is such  
(being, as the Scripture saith, spirits,  
and like burning fire) as they farre sur-  
passe all infcriour creatures in naturall  
knowledge, power, and the like. What  
an infinit maiesty doth this argue in the  
Creator?

After

The creation  
of the world  
to express  
the power  
of God.

B

\* We may  
not well  
restraine the  
the purpose  
of God on-  
ly to this,  
besides that  
it may be  
doubted  
likewise by  
what war-  
rant that on  
pinion dash  
and re-

After this, when many of these Angels were fallen : it pleased God to create another creature, farre inferiour to this, for to \* fill vp the place of such as had fallen : and thereupon created man of a peece of clay, as you know, appointing him to liue a certaine time in a place distant from heauen, created for this purpose, which is the world : a place of intertaintement and triall for a time, which afterward is to bee destroyed againe. But yet in creating of this transitory world (which is but a cottage of his owne eternall habitation) what power, what magnificence, what ~~majesty~~<sup>hand</sup> hath he shewed? What heauens, and how wonderfull hath he created? What infinit stars and other lights hath hee desised? What elements hath he framed? And how maruailously hath hee compact them together? The seas tossing and tumbling without rest, and replenished with infinit sorts of fish : the riuers running incessantly thorow the earth like veines in the body, and yet neuer to be empty, nor ouerflow the same : the earth it selfe, so furnished with all varietie of creatures, as the hundredth part thereof is not employed by man, but onely remaineth to shew the full hand, and strong arme of the creator. And all this

(as)

(as I said) was done in an instant, with one word onely: and that for the vse of a small time, in respect of the eternitie to come. What then shall we imagine that the habitation prepared for that eternitie shall be? If the cottage of his meanest seruant (and that made onely for a time, to beare off, as it were, a shower of raine) be so Princely, so gorgeous, so magnificent, so full of maiestie as we see this world is: what must wee thinke that the Kings palace it selfe is, appointed for all eternity; for him and his friends to raigne together? We must needs thinke it to bee as great, as the power and wisedome of the maker could reach vnto, to performe: and that is incomparable, and aboue all measure infinit. The great King *Azuerus*, which raigned in *Asia* ouer an hundred twenty and seuen Prouinces, to discouer his power and riches to his Subiects, made a feast (as the Scripture saith) in his city of *Susa*, to all Princes, States, and Potentates of his Dominions, for an hundred and fourescore dayes together. *Esay* the Prophet saith, that our God and Lord of hosts, will make a solemnie banquet to all his people vpon the hill and mount of Heauen, and that an haruest banquet of fat meates, and pure  
wine.

Esay 25.

Luke 12.

wines. And this banquet shall be so solemnne, as the very Sonne of God himselfe, chiefe Lord of the feast shall bee content to gird himselfe, and to serue in the same, as by his owne words he promiseth. What manner of banquet then shall this be ? How magnificent ? How full of maiestie ? Especially seeing it hath not onely to endure an hundred and fourescore dayes (as that of *Aſſuerus* did) but more then an hundred and fourescore millions of ages : not serued by men (as *Aſſuerus* feast was) but by angels, and the very Sonne of God himselfe: not to open the power and riches of an hundred twenty and ſeven Prouinces, but of God himſelfe, King of Kings, and Lord of Lords, whose power and riches are without end, and greater then all his creatures together can conceiue ? How glorious a banquet shall this be then ? How triumphant a ioy of this festiuall day ? O miserable and foolish children of men, that are borne to ſo rare and singular a dignitie, and yet cannot be brought to consider, loue, or cſteeme of the ſame.

8 Other ſuch considerations there be to ſhow the grearnesse of this felicity : as that, if God hath giuen ſo many pleauures, and comfortable gifts in this life,

(as

Apoc. 12.

In Solilo.  
guys anime  
ad Deum.

(as wee see are in the world) being  
 place notwithstanding of banishment  
 a place of sinners, a vale of misery, and  
 the time of repenting, weeping, and  
 wailing : what will he doe in the life  
 to come, to the iust, to his friends, in the  
 time of joy, and mariage of his sonne  
 This was a most forcible consideration  
 with good Saint Augustine, who in the se  
 cret speech of his soule with God, said  
 thus, O Lord, if thou for this vile body  
 of ours, giue vs so great and innumer  
 able benefits, from the firmament, from  
 the aire, from the earth, from the sea,  
 by light, by darknesse, by heare, by sh  
 dow, by dewes, by shoures, by winds,  
 raines, by birds, by fishes, by beasts,  
 trees, by multitude of hearbes, and va  
 riety of plants, and by the minister  
 of all thy creatures : O sweet Lord what  
 manner of things, how great, how good  
 and how innumerable are those which  
 thou hast prepared in our heauenly  
 countrey, where wee shall see thee face  
 to face ? If thou doe so great things for  
 vs in our prison : what wilt thou giue us  
 in our palace ? If thou giuest so many  
 things in this world, to good and evill  
 men together : what hast thou laid up  
 for onely good men in the world to come ? If thine enemies and friends re  
 together

ng  
ether are so well prouided for in this  
en  
ife: what shall thy onely friends receiue  
and  
in the life to come? If there be so great  
and  
places in these dayes of teares: what  
fe  
shall there be in that day of marri-  
age? if our Iayle containe so great mat-  
ters: what shall our Country and King-  
ome doe? O my Lord and God, thou  
e se  
rt a great God; *And great is the multitude* Psal. 30.  
said  
thy magnificence and sweetnesse. And as  
body  
here is no end of thy greatnessse, nor  
nere  
umber of thy wisedome, nor measure  
from  
of thy benignity: so is there neither  
sea  
nd, number, nor measure of thy re-  
sh  
wards, towards them that loue and fight  
ds, b  
r thee. Hitherto S. Augustine.

Apoc. 19:

9 Another way to coniecture of this How much  
God honours  
man.  
v  
er  
licity is, to consider the great pro-  
ste  
iles which God maketh in the Scrip-  
wh  
tes, to honour and glorifie man in the  
good  
e to come. *Whosoever shall honour mee* 1 Kin. 2.  
which  
(with God) *I will glorifie him.* And the Psal. 138.  
aen  
prophet David, as it were, complaineth  
e face  
fully, that Gods friends were so  
s for  
uch honoured by him. Which he  
ue w  
ight with much more cause haue said,  
man  
ne had liued in the New Testament,  
euil  
d had heard that promise of Christ  
id w  
ereof I speake before, that his ser-  
ld  
ents should sit downe and banker, and  
is ro  
at himselfe would serue and minister  
etha

Luke 12.

Mat. 19.  
Luke 22.

1 Cor. 6.

Mat. 10.

Gen. 13.  
14. 20.  
Exod. 5.  
6, 7, 8.

Iosu. 10.

Esay 33.

vnto them in the kingdome of my Father. What vnderstanding can conceiue, how great this honour shall be? But yet in some part it may be gessid, by that he saith, that they shall sit in iudgement with him, and (as S. Paul ad. deth) shall be judges not onely of men, but also of Angels. It may also be conjectured by the exceeding great honour, which God at certainte times hid done to his seruants, euen in this life. Wherein notwithstanding they are placed to be despised, and not to be honoured. What great honour was it that he did to *Abraham* in the sight of so many Kings of the earth, as of *Pharaoh*, *Abimelech*, *Melchisedech*, and the like? What honour was that he did to *Mose* and *Aaron* in the face of *Pharaoh* and all his court, by the wonderfull signes that they wrought? What excessive honour was that he did to holy *Josue*, when in the sight of all his Armie, he stayed the Sunne and Moone in the middest of the firmament at *Iosae* his appointment obeying therein (as the Scripture saith to the voyce of a man? What honour was that he did to *Esay* in the sight of King *Ezechias*, when hee made the Sunne to goe backe ten degrees in the Heauen? What honour was that he

to *Heliass* in the sight of wicked <sup>A-</sup>  
men, when hee yeelded the Heauens in <sup>3 Kin. 17.</sup>  
his hands, and permitted him to say,  
that neither raine, nor dew, should fall  
on the ground (for certaine yeres)  
by the words of his mouth onely? <sup>4</sup>  
What honour was that he did to *Eli-*  
*sias* in the sight of *Naaman* the noble <sup>Kin. 5.</sup>  
gentleman, whom hee cured onely by his  
word from the leprosie: and his bones  
after his death, raised (by onely touch-  
(the dead to life? Finally, (not to  
edge more examples herein) what sin-  
ger honour was that hee gaue to all <sup>4 King. 13.</sup>  
the Apostles of his Sonne, that as many  
as every they laid hands on, were hea-  
led from all infirmitie, as Saint *Luke* <sup>4 5 19.</sup>  
saith? Nay, (which is yet more) the  
girdles and napkins of Saint *Paul*  
had the same effect: and yet more then  
that also, as many as came within the  
shady shadow of Saint *Peter*, were hea-  
led from their diseases. Is not this  
a vaine honour gauen in this life?  
Was there euer Monarch, Prince, or  
gentleman of the world, which could  
count of such points of honour? And if  
christ did this, euen in this world to  
his seruants, whereof notwithstanding  
he saith his Kingdome was not: what <sup>John 18.</sup>  
honour shall we thinkes hee hath reser-

*The rewards.*

**2 Tim. 4.**  
**Apoc. 4.**

*The first part.*

ued for the world to come , where his Kingdome shall be , and where all his seruants shall be crowned as Kings with him.

*The three  
places wher-  
e a man is  
appointed.*

**B**  
\* It is rather a conjecture then grounded vpon any sufficient warrant, to set downe so iust a proportion therin.

10 Another declaration yet of this matter is, laid downe by Diuines for opening of the greatnessse of this beatitude in heauen ; and that is, the consideration of three places , whereto man by his creation is appointed . The first is his mothers wombe , the second this present world , the third is *Caelum Enpyreum* , which is the place of blisse in the life to come . Now in these three places we \* must hold the proportion (by all reason ) which we see sensibly to be obserued betweene the first two . So that looke in what proportion the second doth differ from the first ; in like measure must the third differ from the second , or rather much more : seeing that the whole earth put together , is by all Philosophy , but as a pricke or small point , in respect of the maruillous greatnessse of the heauens . By this proportion then we must say , that as farre as the whole world would passe the wombe of one priuate woman : so much in all beauty , delights , and maiestie , doth the place of blisse passe all this whole world . And as much as a man

*living*

Living in the world doth passe a child  
 in his mothers belly, in strength of body,  
 beauty, wit, vnderstanding, learning,  
 and knowledge: so much and farre  
 more, doth a Saint in heauen passe  
 men of this world, in all these things,  
 and many moe besides. And as much  
 horrour as a man would haue, to turne  
 into his mothers wombe againe: so  
 much would a glorified soule haue to  
 returne into this world againe. The  
 nine moneths also of life in the mo-  
 thers wombe, are not so little in re-  
 spect of mans life in the world, as is the  
 longest life vpon earth, in respect of the  
 eternall in heauen. Nor the blindnesse,  
 ignorance, and other miseries of the  
 child in his mothers wombe, are any  
 way comparable to the blindnesse, ig-  
 norance, and other miseries of this life,  
 in respect of the light, cleare knowledge,  
 and other felicities of the life to come.  
 So that by this also some conjecture  
 may be made of the matter which we  
 are in hand.

But yet to consider the thing Two parts  
of felicity in  
heauen.  
 more in particular, it is to be noted,  
 at this glory of heauen shall haue  
 two parts: the one belonging to the  
 soule: the other belonging to the body:  
 That which belongeth to the soule,

*The rewards.**The first part.*

*That which  
concerneth  
the body.*

*1 Cor. 15.*

*Sap. 9.  
bphes. 4.*

*Mat. 5.*

consisteth in the vision of God, as shall be shewed after : that which belongeth to the body, consisteth in the change and glorification of our flesh, after the generall resurrection, that is, where this corruptible body of ours shall pass on incorruption (as Saint Paul saith) and of mortall, become immortall. All the flesh (I say) of ours, that now is so cumbersome, and grieveth the minde ; that now is so infested with so many inconveniences : subject to so many mutations ; vexed with so many diseases ; filled with so many corruptions ; replenished with so infinite miseries and calamities, shall then be made glorious and most perfect to endure for ever without mutation, and to raigne with the soule, world without end. For shall be deliuered from this lump heauiness, wherewith it is pestered this life, from all diseases likewise, paines of this life, and from all troubles and incumbrances belonging the same, as sinne, eating drinking, sleeping, and such like. And it shall be in a most flourishing estate of health never deceiuable againe. So flourishing that our Sauiour Christ saith ; that that day shall the iust shine as the Sun the Kingdome of their Father. A marue-

saying of Christ, and in humane sense almost incredible, that our putrified bodies should shine and become as cleere as the Sunne. Whereas on the contrary part, the bodies of the damned shall be as blacke and vgly, as filth it selfe. So likewise all the senses together, finding then their proper obiects in much more excellency then euer they could in this world ( as shall bee shewed after ) euен euery part, sense, member, and ioynt, shall be repleniſhed with singular comfort, as the same shall bee tormented in the damned. I will here alledge *Anselmus* his words, for that they expreſſe liuely this matter. All the glorified bodies ( saith he ) cap. 37. shall bee filled with abundance of all kinde of pleasure, the eyes, the eares, the nose, the mouth, the hands, the throat, the lungs, the heart, the stomacke, the backe, the bones, the marrow, the iarals themſelues, and euery part thereof shall be replenished with ſuch vnspeakable ſweetneſſe and pleasure, that truely it may be ſaid, that *The whole man* Psal. 13; 2 is made to drinke of the river of G O D S divine pleasures, and made drunken with the abundance of G O D S bouse? Besides al which, it hath perpetuity, whereby it is made ſure now; neuer to dye, or alter from

his felicity: according to the saying of Scripture, that *the just shall live for ever*. Which is one of the chiefeſt prerogatiues of a glorified body: for that by this all care and feare is taken away, all danger of hurt and noyance remeued from vs.

Sap.5.  
That which  
concerneth  
the soule.

*Aug. lib de  
Dicitur. 13.*

Zoh.17.

1 Cor.13.

12 But now to come to that point of this felicity, which appertaineth to the soule, as the principall part, it is to be vnderſtood, that albeit there bee many things that doe concurre in this felicity, for the accomplishment and perfection of happiness: yet the fountaine of all is but one onely thing, called by Diuines, *Visio Dei beatifica*: The sight of G O D that maketh vs happy. *Hæc sola est summum bonum nostrum*, saith Saint Augustine: This onely sight of God is our happiness. Which Christ also affumeth, when he saith to his Father; *This is life euerlasting, that men know thee the true God, and Jesus Christ whom thou hast sent*; Saint Paul also putteth our felicity; *In seeing God face to face*: And Saint John; *Is seeing God as he is*.

And the reason of this is, for that all the pleasure and contentations in the world, being onely sparkles and parcells sent out from GOD: they are all contained much more perfectly and excell-

excellency in God himselfe , then they  
are in their owne natures created: as  
also all the perfections of his creatures,  
are more fully in him , then in them-  
selves. Whereof it followeth, that who-  
soeuer is admitted to the vision and  
presence of God , he hath all the good-  
nesse and perfection of creatures in the  
world vniited together , and presented  
vnto him at once. So that whatsoeuer  
delighteth either body or soule , there  
he enjoyeth it wholly knit vp toge-  
ther, as it were in one bundle, and with  
the presence thereof is rauished in all  
parts both of mind and body ; as he  
cannot imagine, thinke , or wish for  
any ioy whatsoeuer , but there he fin-  
deth it in his perfection: there he fin-  
deth all knowledge , all wisedome , all  
beauty , all riches , all nobility , all  
goodnesse, all delight , and whatsoeuer  
beside , either deserueth loue and ad-  
miration , or worketh pleasure or con-  
tentation. All the powers of the mind  
shall be filled with this sight , presence,  
and fruition of God : all the senses of  
our body shall be satisfied: God shall  
be the vniuersall felicity of all his  
Saints, containing in himselfe all par-  
ticular felicities, without end, number,  
or measure. He shall be a glasse to our

I 5 eyes:

eyes: musickē to our eares: honey to our mouthes: most sweet and pleasant balme to our smell: he shall be light to our vnderstanding: contentation to our will: continuation of eternity to our memory. In him shall we enioy all the variety of times, that delight vs here: all the beauty of creatures that allure vs here: all the pleasures and ioyes that content vs here. In this vision of God ( faith one Doctor ) we shall know: we shall loue: we shall rejoyce: we shall praise. We shal know the very secrets and iudgements of God: which are a depth without botome. Also the causes, natures, beginnings, of springs, and ends of all creatures. We shall loue incomparably both God ( for the infinite causes of loue that wee see in him) and our companions as much as our selues, for that wee see them as much loued of God as our selues: and that also for the same, for which we are loued. Whereof insueth, that our ioy shall be without measure: both for that wee shall haue a particular ioy for every thing we loue in God ( which are infinite) and also for that we shall rejoyce at the felicity of every one of our companions, as much as at our owne, and by

Hug. lib.  
de anim. cap.  
35.  
Knowledge.  
Psal. 53.

Rome.

The great  
nesse of ioy in  
bravon.

by that meanes we shall haue so many distinct felicities, as we shall haue distinct companions in our felicity, which being without number, it is no maruell though Christ said, *Goe into the ioy of t he Lord*: And let not the Lords ioy enter into thee: for that no one heart created can receiue the fulnesse and greatness of this ioy. Hereof it followeth lastly, that we shall praise God without end or wearinesse, with all our heart, with all our strength, with al our powers, with all our parts, according as the Scripture saith: *Happy are they that live in thy house (O Lord) for they shall praise thee eternally without end.*

23 Of this most blessed vision of God, the holy Father Saint Auffen, wri-  
teth thus: *Happy are the cleane of heart, for they shall see God,* (saith our Sauour) then  
is there a vision of God (deare brethren)  
which maketh vs happy: a vision (I say)  
which neither eye hath seene in this  
world, nor eare hath heard, nor heart Tract. 4. 10.  
Eph. 1. 18.  
Mat. 5.  
conceiued. A vision that passeth all the  
beauty of earthly things, of gold, of  
silver, of woods, of fields, of sea, of ayre,  
of Sunne, of Moone, of Starres, of An-  
gels: for that all these things haue  
their beauty from thence. *Wee shall see him face to face* (saith the Apostle) and

The rewards.

The first part.

*Aug. cap.  
36. Sol log.  
¶ Cor. 13.*

wee shall know him as wee are knowne. We shall know the power of the Father , we shall know the wisedome of the Sonne, we shall know the goodnesse of the ho- ly Ghost: we shall know the inuisible nature of the most blessed Trinity. And this seeing of the face of God , is the ioy of Angels, and all Saints in heauen. This is the reward of life euerlasting: this is the glory of blessed Spirits : their euerlasting pleasure ; their crowne of honour : their gaine of felicitie; their rich rest; their beautifull place; their inward and outward ioy ; their diuine Paradise; their heauenly Ierusalem; their felicity of life; their fulnesse of blisse ; their eternall ioy ; their peace of God that passeth all vnderstanding. This sight of God is the full beatitude, the totall glorification of man ; to see him ( I say ) that made both heauen and earth, to see him that made thee , that redeemed thee, that glorified thee. For in seeing him , thou shalt posseſſe him: in posſeſſing him, thou shalt loue him: in louing him, thou shalt praise him. For he is the inheritance of his people: he is the poſſeſſion of their felicitie : he is the reward of their expectation. I will bee thy great reward ( iath he to A- brabam,) O Lord thou art great, and there

Pſal. 4.

Gen. 13.

Therefore no maruaile if thou be a great rewarder. The fight and fruitiōn of thee therefore is all our hire, all our reward, all our ioy and felicity, that we expect: seeing thou hast said: that this life everlasting, to see and know thee our true God, and Iesus Christ whom thou hast sent. John 17:3

14 Hauing now declared the two generall parts of heauenly felicity, the one appertaining to our soule, the other to our body; it is not hard to e-  
steeme what excesse of ioy, both  
of them ioyned together shall worke, at  
that happy day of our glorification. O  
joy aboue all ioyes, passing all ioy, and  
without which there is no ioy! when  
shall I enter into thee ( saith Saint Au- Cap. 36. 22  
gustine) when shall I enjoy thee to see ~~the~~  
my God that dwelleth in thee? O e-  
verlasting Kingdome! O Kingdome  
of all eternities! O light without end!  
O peace of God that passeth all vnder- Philip.  
standing! in which the soules of Saints  
doe rest with thee: And everlasting ioy  
is upon their heads, they posesse ioy and ex- Esay 35.  
altation: and all paine and sorrow is fled Esay 51.  
from them. O how glorious a Kingdome  
is thine (O Lord) wherein all Saints  
doe raigne with thee: Adorned with light,  
as with apparell: and hauing crownes of pre- Psal. 53.  
mice Psal. 51.

tions stones on their heads? O Kingdome of euerlasting blisse, where thou, O Lord, the hope of all Saints art, and the Diademe of all their perpetuall glory, reioycing them on euery side, with thy blessed sight. In this Kingdome of thine, there is infinite ioy and mirth without sadnesse; health, without sorrow; life, without labour; light, without darkenesse; felicity, without abatement; all goodnesse, without any euill: where youth flourisheth, that never waxeth old: life, that knoweth no end: beauty, that never fadeth: loue, that never cooleth: health, that never diminisheth: ioy, that never ceaseth. Where sorrow is neuert felt: complaint, is never heard: matter of sadnesse is never scene; nor euill successse is ever feared. For that they possesse thee (O Lord) which art the perfection of their felicity.

A conser-  
able con-  
sideration.

15 If we would enter into these considerations as this holy man, and others his like did; no doubt but wee should more be inflamed with the loue of this felicity, prepared for vs, then we are; and consequently should striue more to gaine it then we doe. And to the end thou mayest conceiue some more feeling in the matter ( gentle-

(Reader) consider a little with mee, what a ioyfull day shall that be at thy oue, when having liued in the feare of God, and attieued in his seruice the end of thy peregrination, thou art come (by the meanes of death) so passe from misery and labour to immortality: and in that passage (when other men begin to feare) thou shal stiue thy head in hope, according as Christ promiseth, for that the time of thy saluation commeth on. Tell me what a day shall that be, when thy soule stepping foorth of prison, and conducted to the Tabernacle of Heaven, shall be receiuied there, with the honourable companions, and troopes of that place? with all those blessed spirits mentioned in Scripture, as Principali-  
ties, Powers, Vertues, Domina-  
tions, Thrones, Angels, Archangels,  
Cherubins, and Seraphins: also with  
the holy Apostles and discipiles of Christ, Patriarches Prophets, Mar-  
tyrs, Innocents, Confessors, and Saints  
of God? All which shall triumph now  
at thy Coronation and glorification.  
What ioy will thy soule receiuie in that  
day, when she shall be presented in  
the presence of all those states, before  
the seat and Maiesty of the blessed  
Trinity,

Ephes. 1.  
Coloss. 1.  
1. Thess. 1.  
Essay 6.

Luke 13.

B  
 \* This must  
 needs be  
 warily ta-  
 ken: other-  
 wise, with  
 the comfort  
 that is  
 sought  
 thereby,  
 there may  
 be danger  
 of error  
 also.

Trinity, with \* recitall and declara-  
 tion of all thy good workes, and trauels  
 suffered for the loue and seruice of  
 God? When there shall be laide downe  
 in that honourable consistory, all thy  
 vertuous deeds, all thy labours that  
 thou haft taken in thy Calling: all thy  
 almes: all thy prayers: all thy fasting:  
 all thy innocency of life: all thy pati-  
 ence in iniurie: all thy constaney in  
 aduersities: all thy temperance in  
 meates: all the vertues of thy whole  
 life? When all (I say) shall be recoun-  
 ted there: all commanded: all rewar-  
 ded: shalt thou not see now the value  
 and profit of vertuous life? Shalt thou  
 not confesse that gainefull and honou-  
 rable is the seruice of God? Shalt thou  
 not now be glad and blesse the houre,  
 wherein first thou resoluedst thy selfe to  
 leaue the seruice of the world, to serue  
 God? Shalt thou not thinke thy selfe  
 beholding to him or her that perswaded  
 thee vnto it? Yes verily.

The ioy of  
 security.

6 But yet ( more then this ) when as  
 being so neere thy passage here, thou  
 shalt consider into what a Port and Ha-  
 uen of Security thou art come, and  
 shalt looke backe vpon the dangers  
 which thou hast passed, and wherein  
 other men are yet in hazzard; thy cause  
 of

of ioy shall greatly be increased. For thou shalt see euidently how infinite times thou werst to perish in that iourney, if God had not held his speciall hand ouer thee. Thou shalt see the dangers wherin other men are, the death and damnation whereinto many of thy friends and acquaintance haue fallen, the eternall paines of hell incurred by many, that vsed to laugh and be merry with thee in the world. All which shall augment the felicity of this thy blessed estate.

And now for thy selfe, thou maist be secure, thou art out of all danger for euer and euer. There is no more need now of feare, of watch, of labour, or of care. Thou maist lay downe all armour now, better then the children of Israel might haue done, when they had gotten the land of promise. For there is no more enemy to affaile thee, there is no more wily Serpent to beguile thee: all is peace, all is rest, all is ioy, all is security: Good Saint Paul hath no more need now to labour in the ministery of the Word, neither yet to fast, to watch, or to punish his body. Good old Ierom may now cease to afflict himselfe both night and day, for the conquering of his spirituall enemy. Thy only exercise must be

Iosua 24

Gen.17.  
Sap.17.

1 Cor.3.

Ierom. sp.

22. ad Euseb.

now

*The rewards.**The first part.**Apoc. 19.**Mar. 2.**Luke 2.**Serm. 37.  
do, auctio.*

now to rejoyce, to triumph, to sing Halleluiah to the Lambe, which hath brought thee to this felicity, and will keepe thee in the same, world without end. What a comfort will it be to see that Lambe siting on his seate of state? If the wise men of the East, came so far off, and so rejoyced to see him in the manger: what will it be to see him siting in his glory? If Saint John Baptist did leape at his presence in his Mother belly: what shall his presence doe in this his royll and eternall Kingdome? It passeth all other glory that Saints haue in Heauen (saith Saint Austin) to be admitted to the inestimable sight of Christ his face, and to receiuie the beame of glory, from the brightnesse of his maiesty. And if we were to suffer torment every day, yea, to tollerate the very paines of hell for a time, thereby to gaine the sight of Christ, and to bee ioyned in glory to the number of his Saints: it were nothing in respect of the reward. O that wee made such account of this matter, as this holy and learned man did; we would not liue as we doe, nor leesse the same for such trifles as most men doe.

17 But to goe forward yet further in this consideration: imagine besides

all this, what a ioy it shall be vnto thy soule at that day, to meeete with all her godly friends in Heauen, with <sup>\*</sup> father, with mother, with brothers, with sisters, with wife, with husband, with Master, with Schollers, with neighbours, with familiars, with kindred, with acquaintance; the welcomes, the mirth, the sweet embracements that shall bee there, the ioy whereof (as \* noteth well Saint Cyprian) shall be unspeakable. Adde to this, the daily feasting, and inestimable triumph which shall be there, at the arriuall of new brethren and sisters comming thither from time to time, with the spoyles of their enemies, conquered and vanquished in this world. O what a comfortable sight will it be to see those seates of Angels fallen, filled vp againe with men and women from day to day! To see the Crownes of glory set vpon their heads: and that in variety, according to the variety of their conquests. One <sup>b</sup> for martyrdome or confession, against the persecutor: another for chastitie, against the flesh:

*Meeting  
with our  
friends in  
heauen.*

*B*  
\* There be  
diuers of  
this minde  
but seeing  
that the  
knowledge  
of father,  
and mother  
and such  
like, is  
earthly  
knowledge,  
and all  
earthly  
knowledge  
shall then  
be abolish-  
ed: I see  
not how it  
may bee  
warran-  
ted that  
we shall

then haue remembrance or knowledge of any such, sauing only as they are members of one body: and not as our father, kinsman, or friend, <sup>a</sup> Cyp. lib. de mortalitate. b 2 Tim. 4. Apoc. 2.3. 4.

*another*

another for pouerty or humility, against the world : another for many conquests together, against the Diuell.

*Lib. de moribus  
christianis.*

There the glorious company of the Apostles, ( saith holy Cyprian) there the number of rejoicing Prophets, there the innumerable multitude of Martyrs shall receiue the crownes of their deaths and sufferings.

There triumphing Virgines, which haue ouercome concupiscence with the strength of continency : there the good Almers which haue most liberally fed the poore, and (keeping Gods Commandements) haue transferred their earthly riches to the sterc. house of heauen, shall receiue their due and peculiar reward. O how shall vertue shew her selfe at this day ? How shall good deedes content their doers ?

And among all other ioyes and contentations, this shall not be the least, to see the poore soules that come hither on the sudden from the miseries of this life, how they (I say) shall remaine astonied, and as it were besides themselues, at the sudden mutation, and excessive honour done vnto them. If a poore man, that were out of his way, wandring alone vpon the mountaines in the midst of a darke and tempestuous night, farre from

com-

*A compari-  
son.*

company , destitute of money, beaten  
with raine, terrifid with thunder, stiffe  
with cold, wearied out with labour,  
and almost famished with hunger and  
thirst, and neare brought to despaire  
with multitude of miseries , should vp-  
on the sudden, in the twinkling of an  
eye, be placed in a goodly, large, and  
rich palace, furnished with all kind of  
clare lights, warme fire, sweet smels,  
ainty meates, soft beds, pleasant mu-  
sick, fine apparell, and honourable  
company, all prepared for him, and at-  
tending his comming, to serue him, to  
honour him, and to anoint and crowne  
him a King for euer: what would this  
poore man doe: How would he looke?  
What could he say? Surely I thinke  
he could say nothing , but rather  
would weepe in silence for ioy , his  
heart being not able to containe the  
udden and exceeding greatnessse there-  
of.

19 Well then so shall it be, and much  
more with these twice happy soules,  
that come to heauen. For never was  
there cold shadow so pleasant in a hot  
burning sunny day; nor the well-spring  
to the poore traueller in his greatest  
thirst of the Summer; nor the repose  
of an easie bed to the wearied seruant  
after

after his labour at night, as shall be this rest of Heauen to an afflicted soule which commeth thither. O that wee could conceiue this, that wee could imprint this in our hearts (deere brother) would we follow vanities as wee doe ? Would we neglect this matter as wee doe ? Surely our coldnesse in seeking after these ioyes, doth proceed of the small opinion we doe conceiue of them. For if we made such account and estimate of this iewell, as other Merchants before vs (more skilfull and wiser then our selues) haue done : we would bid for it as they did; or at leastwise would not let it passe so negligently, which they sought after so carefully. The Apostles saith of Christ himselfe ; *Proposito sibi gaudio sustinuit crucem :* He laying before his eyes the ioyes of Heauen, sustained the crosses.

A great estimation of the matter, which he would buy at so deere a rate. But what counsell giueth hee to other men about the same ? Surely none other, but to Goe and sell all that ever they haue, to purchase this treasure. Saint Paul of himselfe what saith hee ? Verely, that *Hec esteeemed all the world as dung*, in respect of the purchasing of this iewel. Saint Pauls Scholler *Ignatius*, what biddeth hee ?

The greatest  
accounts that  
Saines made  
of Heaven.

Heb. 12.

Matt. 13.

Phil. 3.

Heare his owne words: Fire, gal-  
owes, beasts, breaking of my bones,  
quartering of my members, crushing of  
my body, all the torments of the Devill  
together, let them come vpon me, so I  
say enioy this treasure of Heauen.  
*Saint Austin that learned Bishop, what  
offereith he? You haue now heard before  
that he would be content to suffer tor-  
ments every day, yea the very torments  
of hell it selfe to gaine this ioy.* Good  
Lord, how farre did these holy Saints  
siffer from vs? How contrary were  
their iudgement to ours in these mat-  
ters? Who will now maruell of the  
wisedome of the world, iudged folly by  
God, and of the wisedome of God, iud-  
ged folly by the world? *Oh children of  
men (saith the Prophet) why doe yee loue  
vanity, and seeke after a lie?* Why doe  
you imbrace straw and contemne gold?  
Straw (I say) and most vile chaffe,  
and such as finally will set your owne  
house on fire, and be your ruine and eter-  
nall perdition.

Ierom. in  
Catalogo,

*Sirms. 31. &  
Sandus.*

*1 Cor. 2.  
2. and 3.  
Psal. 4.*

19 But now to draw towards an end  
in this matter (though there be no end  
in the thing it selfe) let the Christian  
consider whereto he is borne, and  
whereof he is in possibility if he will,  
he is borne heire apparent to the  
kingdome

## The rewards.

## The first part.

Whereto a  
Christian is  
borne by  
Baptisme.  
Gal. 4.  
Ephes. 5.  
And 5.  
Colos. 3.  
Tit. 3.  
Rom. 8.  
James 2.  
Heb. 9.

¶ Pet. 1. 3.  
¶ Pet. 3.  
Apoc. 1.  
Mat 19.  
Luke 22.  
¶ Cor. 6.

Apoc. 1.  
And 4.  
Luke 12.

kingdome of heauen, a kingdome without end, a kingdome without measure, a kingdome of blisse, the kingdome of God himselfe: he is borne to be ioynt heire with Iesus Christ the Sonne of God, to raigne with him: to triumph with him: to sit in iudgement of maiestie with him: to iudge the very Angels of heauen with him. What more glory can be thought vpon, except it were to become God himselfe? All the ioyes, all the riches, all the glory, that heauen containeth shall bee powred out vpon him. And to make this honour yet more, the glorious Lambe that sitteth on the throne of Maiesty, with his eyes like fire, his feet like burning Copper, and all his face more shining then precious stome: from whose seat there proceedeth Thunder and Lightning without end: and at whose feet the foure and twenty Elders lay downe their Crownes: this Lambe (I say) shall rise and honour him with his owne seruice. Who will not esteeme of his royll inheritance? Especially seeing that now we haue so good opportunity to the obtaining thereof, by the benefit of our redemption, and grace purchased to vs therein.

¶ Tell me now (gentle Reader) why  
with

wilt thou not accept of this his offer? Why wilt thou not account of this his Kingdome? Why wilt thou not buy this glory of him for so little a labour as he requireth? *Suadeo tibi emere à me aurum Apoc.3.*  
*igitum, probatum, ut locuples sis* (saith Christ:) I counsell thee to buy pure and tried gold of mee, to the end thou maist be rich. Why wilt thou not follow this counsell. (deere brother) specially of a Merchant that meaneth not to deceiue thee? Nothing grie-  
 eth this our Saviour more, then that men will seeke with such paines to buy straw in Egypt, whereas hee Exod.5.  
 would sell them fine gold at a low-  
 r price: and that they will purchase  
 puddle water, with more labour then  
 one would require for tenne times as *Ier.2.*  
 such precious liquor out of the very *Apoc.2.3.*  
 mountaine it selfe. There is not the  
 wickedst man in the world, but taketh  
 more trauell in the gaining of hell (as  
 ter shall be shewed) then the most  
 ninefull seruant of God in obtaining of  
 heauen.

xi. Follow thou not their folly then *The vanity  
 of worldly  
 men.*  
 (deere brother) for thou shalt see them  
 suffer grieuously for it one day, when  
 thy heart shall be full glad thou hast  
 part among them. Let them goe

*The rewards.**The first part.*

now and bestow their time in vanity; in pleasures, in delights of the world. Let them build palaces, purchase dignities, and pieces and patches of ground together: let them hunt after honours, and build Castles in the ayre: the day will come (if thou belieue Christ himself) wherein thou shalt haue small cause to enuy their felicity; if they talke basely of the glory and riches of Saints in heauen, not esteeming them indeed, in respect of their owne, or contemning them, for that carnall pleasures are not reckoned therein; make little account of their words, for that *The sensuall man understandeth not the things which are of God*. If horses were promised by their masters a good banquet, they could imagine nothing else but prouender and water, to be their best cheare, for that they haue no knowledge of daintier dishes: so these men accustomed to the puddle of their fleshly pleasures, can mount with their mind no higher then the same. But haue shewed thee before (gentle Reader) some wayes and considerations to conceiue greater matters, albeit as haue aduertised thee often, wee must confesse still with Saint Paul, that no mane heart can conceiue the least p-

thero

*Luke 6.**Luke 12.**Mat. 26.**2 Cor. 2.**Eph. Jude.**A similitude**2 Cor. 2.*

thereof: for which cause also it is not vn-like, that Saint Paul himselfe was forbidden to vtrer the things which he had seene and heard, in his miraculous assumption into the third heauen.

22 To conclude then, this game and goale is set vp for them that will run, as Saint Paul noteth: and no man is crowned in this glory, but such onely as will fight, as the same Apostle teacheth: *It is not everyone that saith to CHRIST, Lord, Lord, that shall enter into the Kingdome of Heauen: but they onely which doe the will of CHRIST his Father in Heauen.*

Though this Kingdome of Christ be set out to all: yet euery man shall not come to reigne with Christ, but such onely as shall be content to suffer with Christ: Thou art therefore to sit downe, and consider according to thy Sauiours counsell, what thou wilt doe, whether thou haue so much spirituall money, as is sufficient to build this tower, and make this warre or no: that is, whether thou haue so much good will and holy man-hood in thee, as to bestow the paines of suffering with Christ (if it be rather to be called 'paines then pleasure) that so thou maist raigne with him in his Kingdome. This is the question, that is the very whole issue of the matter, and

<sup>1 Cor. 6.</sup><sup>Phil. 3.</sup><sup>2 Tim. 2. 1.</sup><sup>Tit. 9.</sup><sup>Heb. 12.</sup><sup>Mat. 7.</sup><sup>19. 25.</sup><sup>Rom. 8.</sup><sup>Mat. 11.</sup><sup>Mat. 7.</sup><sup>And 9.</sup><sup>John 14.</sup><sup>Luke 14.</sup>

hitherto hath appertained whatsoeuer hath beeene spoken in this booke before, either of thy particular end, or of the maiesty, bounaty, and iustice of God: and of the account he will dauaund of thee also of the punishment or reward laid vp for thee. All this ( I say ) was meant by me to this onely end, that thou measuring the one part and the other, shouldest finally resolute what thou wouldest doe, and not to passe ouer thy time in carelesse negligence, as many doe, neuer spying their owne error, vntill it bec too late to amend it.

23 For the loue of God then (deere brother) and for the loue thou bearest to thine owne soule, shake off this dangerous security, which flesh and bloud is went to lull men in : and make some earnest resolution, for looking to thy soule for the life to come. Remember often that worthy sentence ; *Hoc m-*

*A saying is mentum, unde pendet eternitas :* This life  
be remembred. is a moment of time, whereof all eterni-  
ty of life or death to come dependeth. If it be a moment, and a moment  
of so great importance, how is it passed  
ouer by worldly men, with so little care  
as it is?

24 I might haue alledged heere insi-

nits

nite other reasons and considerations to mooue men vnto this resolution, whereof I haue talked: and surely no measure of volume were sufficient to containe so much as might be said in this matter. For that all the creatures vnder Heauen, yea, and in Heaven it selfe, as also in hell: all (I say) from the first to the last, are arguments and persuasions vnto this point: all are bookeſ and Sermons, all doe preach and cry (ſome by their punishment; ſome by their glory; ſome by their beauty, and all by their creation) that wee ought without delay, to make this reſolution, and that all is vanity; all is felly; all is iniquitie; all is misery, beſides the onely ſervice of our maker and redeemer. But yet notwithstanding (as I had ſaid) I thought good onely to chufe out theſe few conſiderations before laid downe, as chiefe and principall among the reſt, to worke in any true Christian heart. And if theſe can not enter with thee, (good Reader) little hope is there that any other would doe thee good. Wherefore heere I end this firſt part, reſeruing a few things to be ſaid in the ſecond, for remouing of ſome impediments, which our ſpirituall adueryſary is wont to caſt againſt

*The rewards.**The first part.*

this good worke, as against the first  
step of our saluation. Our LORD GOD  
and Sauicus I E S V S C H R I S T, which  
was content to pay his owne bloud for  
the purchasynge of this notable inheri-  
tance vnto vs, giue vs his holy grace, to  
esteeeme of it as the great weight of  
the matter requireth, and  
not by negligence to  
lose our portions  
therin.

*The end of the first part.***THE**

# THE SECOND PART OF THIS BOOKE.

## CHAP. I.

of impediments that let men from this resolution: and first of the difficulties or hardnesse, which seemeth to many to be in virtuous life.



Otwithstanding all the reasons and considerati-  
ons before set downe, for inducing men to this ne-  
cessary resolution of ser-

*Epist. Indea.  
Rom. 8.*

ning God: there want not many Christians abroad in the world, whose hearts either intangled with the pleasures of this life, or giuen ouer by God to a reprobate sense, doe yeeld no whit at all to this battery that hath beeene made: but shewing themselues more hard then Adamant, doe not onely resist and contemne, but also doe seeke excuses for their sloth and wickednesse, and doe alledge reasons to their owne perdition. Reasons I call them, according to the common phrase, though indeed there be no one thing more against reason, then that a man should become enemy to his owne soule, as the Scripture affirmeth

*Pro. 28.  
And 20.  
Psal. 140.*

Of difficulty.

The second part.

Tob 12.  
Preu. 29.

affirmeth obstinate sinners to be. But yet (as I say) they haue their excuses; and the first and principall of all is, that vertuous life is painefull and hard, and therefore they cannot endure to follow the same: especially all such as haue beene brought vp delicately, and never were acquainted with such a sperity, as (they say) we require at their hands. And this is a great, large, and vniuersall impediment, which stayeth infinite men from embracing the meanes of their conuersion, for which cause it is fully to be answered to this place.

Lib de. com.  
panct cordis.Hob. 16.  
ex Sc.

2 First then supposing that the way of vertue were so hard indeede as the enemy maketh it seeme: yet might I well say with Saint John Chrysost. That seeing the reward is so great and infinite, as now wee haue declared: no labour should seeme great for obtaining of the same. Againe, I might say with holy Saint Austin; That seeing we take daily so great paine in this world, for auoinding of small inconueniences, as of sicknesse, imprisonment, losse of goeds, and the like, what paines should wee refuse for auoinding the eternity of hell fire set downe before? The first of these considerations Saint Paul vsed when he

he said : The sufferings of this life are not Rem. 8.  
 worthy of the glory which shall be revealed  
 in the next. The second Saint Peter vsd,  
 when he said ; Seeing the Heauen must bee  
 dissolved, and Christ to come to iudgement, so  
 before to every man according to his worke :  
 what manner of men ought we to be in holy  
 conuersation ? As who would say ; No la-  
 bour, no paines, no trauell ought to  
 seeme hard or great vnto vs, to the  
 end we might auoid the terror of that  
 day. Saint Austin asketh this question ; Luke 16.  
 What we thinke the rich glutton in  
 Hell would doe if he were now in this  
 life againe ? Would he take paines, or  
 no ? Would he not besirre himselfe  
 rather then turne into that place of  
 torment againe ? I might adde to this,  
 the infinite paines that Christ tooke  
 for vs, the infinite benefits he hath be-  
 stowed upon vs ; the infinite sinnes we  
 haue committed against him, the infi-  
 nite examples of Saints, that haue tro-  
 den this path before vs, in respect of  
 all which, we ought to make no bones  
 at so little paines and labour, if it were  
 true that Gods seruice were so trauel-  
 some, as many doe esteem it.

3 But now in very deede the matter  
 is nothing so, and this is but a subtile  
 deceipt of the enemy for our discou-

*Of difficulty.*

*The second part.*

To be way of  
versus is  
wo bēd.  
Mat. 11.

*x John 5.*

*The cause of  
preceded  
difficulty.*

*Rom. 7.*

*a Cor. 12.*

*¶ Rings 6.*

ragement. The testimony of Christ him selfe, is cleare in this point; *Fugum meum suave est, & onus meum leue.* My yoake is sweet, and my burden light. And the dearly beloued Disciple Saint John, who had best cause to know his Masters se-crets herein, saith plainly; *Mandata ejus grauia non sunt:* His Comman-de-ments are not grieuous. What is the cause then, why so many men doe con-ceive such a difficulty in this matter? Surely one cause is (besides the subtil-ty of the Diuell, which is the chiefest) for that men feele the disease of con-cupiscence in their bodies, but doe not consider the strength of the medicine giuen vs against the same. They cry with Saint Paul, that they finde a law in their members repugning to the law of their minde (which is the rebellion of con-cupiscence left in our flesh by origi-nall sinne) but they confess not, or con-consider not with the same Saint Paul, that *The grace of God by Iesus Christ, shall di-liver them from the same.* They remem-ber not the comfortable saying of Christ to Saint Paul, in his greatest temptations: *Sufficit tibi gratia mea.* My grace is sufficient to strengthen thee against them all. These men do as Helzeus his Disciple did, who ca-

*Rim*

sting his eyes onely vpon his enemies, that is, vpon the huge Army of the Syrians ready to assault him, thought himselfe lost, and vnpossible to stand in their sight, vntill by the prayers of the holy Prophet, he was permitted from God to see the Angels that stood there present to fight on his side, and then he well perceiued that his part was the stronger.

4 So these men beholding onely our miseries and infirmities of nature, whereby daily tentations doe rise against vs: doe account the battell painfull, and the victory vnpossible, having not tasted indeed, nor euer proued (through their owne negligence) the manifold helpe of grace, and spirituall succours, which God alwayes sendeth to them who are content (for his sake) to take this conflict in hand, Saint Paul had well tasted their ayde, which having reckoned vp all the hardest matters that could be, addech, *Sed Rom 8. in his omnibus superamus, propter eum Phil. 4. qui dilexit nos:* But we ouercome in all these combats, by his assistance that loued vs. And then falleth he to that wonderfull protestation, that neither death nor life, nor Angels, nor the like, should separate him; and all this vpon

Psal. 118.

Upon the confidence of spirituall ayd from Christ, whereby he sticketh not to auouch ; that *Hee could doe all things*. David also had proued the force of his assistance, who said ; *I did ran the way of thy Commandements, when thou diddest enlarge my heart*. This enlargement of heart, was by spirituall consolation of internall vncion, whereby the heart drawne together by anguish, is opened and enlarged when grace is powred in : euen as a dry purse is softened and enlarged by annoynting it with oyle. Which grace being present, David said, he did not onely walke the way of Gods Commandements easily, but that he ran them euen as a Cart-wheels which cryeth and complaineth vnder a small burthen being dry ; runneth merily and without noise, when a little oyle is put vnto it. Which thing aptly exprefseth our state and condition who without Gods helpe are able to doe nothing, but with the aid thercof, are able to doe whatsoever he now requireth of vs.

Psal. 118.

5 And surely I would aske these men that imagine the way of Gods law to be so hard and full of difficulty, how the Prophet could say : *I haue taken pleasure? (O L O R D) in the way of thy Commandements*.

lements, as in all the riches of the world.  
 And in another place That they were Psal. 18,  
 more pleasant and more to be desired then  
 gold or precious stone, and more sweet then  
 hony, or the hony-combe. By which words  
 he yeeldeth to vertuous life, not onely  
 due estimation aboue all treasures in  
 the world ; but also pleasure, delight,  
 and sweetnesse thereby to confound all  
 those that abandon and forsake the  
 same, vpon idle pretences, and fained  
 difficulties. And if David could say thus  
 much in the old law : how much more  
 justly may we say so now in the new,  
 when grace is giuen more abundantly,  
 as the Scripture saith? And thou poore  
 Chrtian which deceiuest thy selfe Ioh. 16:  
 with this imagination, tell me, why came Rom. 5,  
 Christ into this world ? Why laboured Heb. 6,  
 he, and why tooke he so much paines  
 here ? Why shed he his bloud ? Why  
 prayed he to his Father so often for  
 thee ? Why appointed he the Sacra-  
 ments as conduits of grace ? Why sent  
 he the holy Ghost into the world ?  
 What signifieth the word Gospell, or  
 good tidings ? What meaneth the word  
 Grace, and mercy brought with him ? Mat. 11,  
 What importeth the comfortable name  
 of Iesus ? Is not all this to deliuer vs from  
 sinnes ? From sinnes past (I say) by his  
 onely

onely death, from sinne to come by the same death, and by the assistance of his holy grace bestowed on vs more abundantly then before, by all these meaneſ. Was not this one of the principall effects of Christ his comming, as the Prophet noted: That craggie wayes ſhould bee made ſtraight, and hard wayes p'aine? Was not this the cauſe why he endued his Church with ſo many bleſſed giſts of the holy Ghost, and with diuers ſpeciall graces, to make the yoke of his ſeruice ſweet: the exerciſes of good life, eafe: the walking in his Commandement, pleaſant, in ſuch ſort as men might now ſing in tribulations; haue confidence in perils; ſecurity in afflictions; and aſſurance of victory in all temptations? Is not this the beginning, middle, and end of the Gofpell? Were not theſe the pro‐miſes of the Prophets: the tydings of the Euangelifts: the preachinges of the Apoſtles: the doctrine, belief, and pra‐etiſe of all Saints? And finally, is not this *verbum abbreviatum*: The Word of God abbreuiated: wherein do coniſt all the riſhes and treasures of Christianity.

Of the force  
of grace

6 And this grace is of ſuch efficacy and force in the ſoule where it entreth, that it altereth the whole ſtate there‐of: making thoſe things cleare, which were

were obscure before: those things easie  
which were hard and difficult before.  
And for this cause also it is said in the  
Scripture, to make a new spirit and a  
new heart. As where *Ezechiel* talking of  
this matter, saith in the person of God,  
I will give unto them a new heart, and I will  
put a new spirit in their bowels, that they Ezek. 12.  
And 36.  
may walke in my precepts, and keepe my  
Commandements. Can any thing in the  
world be spoken more plainly? Now  
for mortifying and conquering of our  
passions, which by rebellion do make the  
way of Gods Commandements vnaplea-  
fant, Saint *Paul* testifieth clearely, that  
abundant grace is giuen to vs also by  
the death of Christ to doe the same: for  
he laith, This wee know that our old man is Rom. 6.  
crucified also, to the end that the body of sinne  
may be destroyed, and wee serue no more unto  
sinne. By the old man and the body of  
sinne, Saint *Paul* vnderstandeth our re-  
bellious appetite and concupiscence,  
which is so crucified and destroyed by the  
most noble sacrifice of Christ, as wee  
may by the grace purchased vs in that  
sacrifice, in some good measure resist  
and conquer this appetite, being freed  
so much as we are from the seritude of  
sinne. And this is that noble and entire  
victory ( in this world begun, and to be  
finished )

*of difficulty.*

The second part.

*So prouerib.  
S. Aug. lib.  
2. de peccat.  
merit ca. 6.  
Essay 4.* finished in the world to come) which God promised so long agoe to every Christian soule by the meanes of Christ, when he said : Be not afraid, I am with thee, step not aside, for I thy God haue strengthened thee, and haue afflited thee : and the right hand of my iust man, hath taken thy defence. Behold, all that fight against thee shall be confounded and put to shame : thou shalt seeke thy rebels ; and shalt not finde them: they shall be as though they were not, for that I am thy Lord and God.

7 Lo here a full victory promised vp on our rebels. by the hepte of the right hand of Gods iust man ; that is, vpon our disordinate passions, by the ayd of grace from Iesus Christ. And albeit these rebels are not here promised to be taken cleane away, but onely to be conquered and confounded : yet is it said ; *That they shall be as though they were not.* Whereby is signified, that they shall not hinder vs of our saluation, but rather aduance and further the same. For as wilde beasts, which of nature are fierce, and would rather hurt then profit mankind ; being mastered and tamed, become very commodious and necessary for our vses ; so these rebellious passions of ours which of them felues

*54. Answ.  
Ende.*

selues would utterly ouerthrow vs, being once subdued and mortified by the grace <sup>The use of</sup> of God, doe stand vs in singular stead to <sup>passions more</sup> <sup>decreasid.</sup> the practise and exercise of all kind of vertues : as \* choler or anger, to the enkindling of zeale : hatred, to the pur-<sup>\* A specia-</sup> suing of sin: an haughty minde to the all point reiecting of the world: loue, to the em- to be con- bracing of all great and heroicall at- sidered tempts, in consideration of the benefits for the received from God. Besides this, the ve- efene ry conflict and combate it selfe, in sub- point of duing these passions, is left vnto vs for Philoso- our great good, that is, for our patience, <sup>phie;</sup> which is, humilitie, and victory in this life: and for that the our glory, and crowne in the life to come: soule as Saint Paul affirmeth of himselfe, and <sup>doth fol-</sup> confirmed to all others by his example, <sup>low the</sup> tempera- ture of the body And thisthey hold, for that by experience it is com- monly seene, that the disposition is such, as the nature of their complexion doth seeme to import. For commonly those that are sanguine, are pleasant: those that are flegmaticke, slow; those that are cholericke, earnest: and those that are melancholike, solitary: and suchlike: And yet the truthe is, that the soule doth not follow, but rather doth vse such temperature as the body hath: and that very well, and to good vse, if the soule be good: but otherwise, abuse it ill: For the complexions are indifferent: neither good nor ill of themselves: but as they are vied: But because that most mens soules are ill (as we are all by originall corruption) therefore doe most men abuse their complexion to ill: as blood, to wantonnesse: flegme, to sloth: choler, to anger: and melancholy, to secret practices of deceit, or naughtinesse. Whereas notwithstanding, <sup>those</sup>

those soules that are good, doe vse them well: as bloud to be valiant, and cheerefull in goodness; flegme to moderate their affections with sobrietie; choler to bee earnest in the glory of God; and melancholy, to study and contemplation. Which point notwithstanding might easily be pardoned to Philosophers, that hold many things else, as wrong as it is, but that this one point of errore with them, is the cause of some others besides in weighty matters: for out of this have some of our Divines taken their opinion, that the sounaine of sinne is originall in the body, and from it derived from the soule: and were the rather induced to thinke that the blessed Virgin was her selfe also conceuied without sinne, for that otherwise they did not plainly see, how Christ taking flesh of her, should haue the same in himselfe without staine of sinne. And of themselves there bee that haue doubted of their immortality of the soule, for that supposing the soule to hang vpon the temperature of the body, they did not see how it could be immortal, when as the temperature and body it selfe are knowne to be mortall.

8 Now then let the slothfull Christian  
 Prou.16. goe Put his hands vnder his girdle, as the  
 Pro.1.20. Scripture saith: and say; There is a Lion  
     in the way, and a Lioneffe on the path ready  
     to deuour him, that he dare not goe forth  
 Prou.24. of the doores. Let him say; It is cold, and  
     therefore he dareth not goe to plow. Let him  
     say; It is uneasie to labour, and therefore he  
     cannot purge his vineyard of nettles and  
     thistles, nor build any wals about the same.  
     That is, let him say; His passions are  
     strong, and therfore he cannot conquer  
     them: his body is delicate, and therfore  
     he dare not put it to trauell: the  
     way of vertuous life is hard and uneasie,

e, and therefore he cannot apply himself therevnto. Let him say all this, and much more, which idle and slothfull Christians doe vse to bring for their excuse : let him alledge it (I say) as much and as often as he will : it is but an excuse, and a false excuse, and an excuse most dishonourable and detractory to the force of Christ his grace purchased vs by his bitter passion ; that now his Mat.11. voke should be vnpleasant, seeing hee <sup>1 Joh.3.</sup> hath made it sweet : that now his burden John 8. should be heauy, seeing he hath made it light : that now his commandements should be grievous, seeing the holy Rom.7. Ghost affirmeth the contrary : that now we should be in seruitude of our passions, seeing he hath by his grace deliu-  
ered vs and made vs truly free. If God be Rom.8. with vs, who will be against vs (saith the Apostle) G O D is my helper and defender (saith holy Danid) whom shall I feare ? Or at whom shall I tremble ? If whole armes should rise against me ; yet will I alway hope to haue the victory. And what is the reason ? For that thou art with me (O L O R D ) thou fightest Psal.22. on my side : thou assistest me with thy grace ; by helpe whereof I shall haue the victory ; though all the squadrons of my enemies, that is, of the flesh, the world, and the Deuill, should rise against me at once : and

¶ Ioh. 5.

and I shall not onely haue the victory  
 but also shall haue it easie, and with  
 pleasure and delight. For so much signifieth  
 Saint John, in that hauing said  
 that the commandements of Christ are  
 not grieuous, he inferreth presently,  
 the cause thereof : *Quoniam omne qua-*  
*natum est ex Deo vincit mundum:* For that  
 which is borne of God, conquereth the  
 world. That is, this grace, and heauenly  
 assistance sent vs from God, doth  
 both conquer the world, with all diffi-  
 culties, and temptations thereof, and  
 also maketh the commandements of  
 God easie, and vertuous life most pleasan-  
 and sweete.

An obiection  
answere-  
red.

9 But it may be you will say, Christ  
 himselfe confesseth it to be a yoke and  
 a burthen : how then can it be so plea-  
 sant and easie as you make it ? I an-  
 swere that Christ addeth, that it is  
 sweet yoke, and a light burthen. Where-  
 by your obiection is taken away, and  
 also is signified further, that there is  
 burthen which grieueth not the beare-  
 but rather helpeth and refresheth the  
 same ; as the burthen of feathers vpon  
 a birds backe beareth vp the bird, and  
 is nothing at all grieuous vnto her. So  
 also though it bee a yoke, yet it is  
 sweete yoke, a comfortable yoke,

yoke

yoke more pleasant then hony or the psal. xi. 8.  
 y-combe, as saith the Prophet. And  
 why so ? Because we draw therein *We draw*  
 with a sweet companion, we draw with *with Christ*  
 Christ: that is, his grace at one end,  
 and our \* endeuour at the other, \* There:  
 and because when a great Oxe and a generall  
 little doe draw together, the waight *haue an im-*  
*d'e'eur*  
*in them*  
*by grace:*  
*but other-*  
*wise thena-*  
*turall chil-*  
*dren of A-*  
*dam haue*  
*none such*  
*themselves,*  
*but only*  
*to euill*  
*Mat. xi. 28*  
*all be his and the pleasure ours, This*  
*signifieth expreſſly when he saith;*  
*come you to mee all that labour and*  
*beauy loaden, and I will refresh you.*

Here you see that he moueth vs to this  
 yoke, onely thereby to refresh and dis-  
 burden vs, to disburden vs (I say) and  
 refresh vs: and not any way to load  
 agrieue vs: to disburden vs of the  
 beauy loadings and yoakes of this  
 world: as from the burden of care,  
 the burden of melancholy, the bur-  
 den of enuy, hatred, and malice, the  
 burden

burden of pride, the burden of ambition, the burden of covetousnesse, the burden of wickednesse, and hell fire it selfe. From all these burdens and miserable yokes, Christ would deliuer vs, by conuerting our neckes onely with his yoke and burden, so lightned and sweetned by his holy grace, as the bearing thereof is not trauelosome, but most easie, pleasant, and comfortable as hath been shewed.

*Love maketh the way pleasant.*

*The force of love.*

10 Another cause why this yoke is sweet, this burden so light, and this wa of Gods Commandements so pleasant to good men, is loue: loue (I meane) towards God, whose Commandement they are. For euery man can tell, an hath experienced in himselfe, what strong passion the passion of loue is and how it maketh easie the very greatest paines that are in this world. Whi maketh the mother to take such paine in the bringing vp of her childe, but onely loue? What caused the wife to sit so attentiuue at the bed side of her sicke husband, but onely loue? Whi moueth the beasts and birds of the aire, to spare from their owne food, and to indanger their owne liues for the feeding and defending of their little ones, but only the force of loue?

Saint A

Saint Augustine doth prosecute this point at large by many other examples : as of Merchants: that refuse no aduenture of Sea, for loue of gaine : of hunters, that refuse no season of cuill weather, for loue of game : of scouldiers, that refuse no danger of death, for loue of the spoile. And there he addeth in the end, that if the loue of man can bee so great towards creatures here, as to make labour easie, and in-creased to seeme no labour, but rather pleasure; how much more shall the loue of good men towards God make all their labour comfortable, which they take in his seruice ?

¶ This extreame loue was the cause why all the paines and afflictions which Christ suffered for vs, seemed nothing unto him. And this loue also was the cause, why all the trauels and tormentments, which many Chistians haue suffered for Christ, seemed nothing unto them. Imprisonments, tormentments, loss of honor, goods, and life, seemed to diuers seruants of God, in respect of this burning loue. This loue troue many Virgins and tender childe-ren, to offer themselues in time of persecution, for the loue of him which in their cause was persecuted. This loue caused holy Apollonia of Alexan-

Serm. 9.

de verba

Domini.

The loue of  
Christ to his  
Saints, and  
of his Saints  
to him.

Euseb. 6.  
Cap. 34.

Ierom. in  
catalogo.

Psal. 6.  
And 13.  
Mat. 11.  
1 Joh. 5.  
Tract. 27.  
in Iohann.

Alexandria, being brought to the fire to be burned for Christ, to slip out of the hands of such as led her, and ioysfull to runne into the fire of her selfe. This loue moued Ignatius the ancient Martyr to say (being condemned to Beasts, and fearing lest they would refuse his body, as they had done of diuers Martyrs before) that he would not permit them so to doe, but would prouoke and stir them to come vpon him, and to take his life from him, by tearing his body in peeces.

12 These are the effects then of fervent loue, which maketh euen the things that are most difficult and dreadfull in themselues to appeare sweete and pleasant: and much more the lawes and commandements of God, which in themselues are most iust, reasonable, holy, and easie: Diamantem (saith Saint Austin, speaking of this matter) sentit quid dico: Si autem frigido loquor nesciat quod loqueror: Give me a man that is in loue with God, and he feeleth this to be true which I say: but if I talke to a cold Christian, he understandeth not what I say. And this is the cause why Christ talking of the keeping of his kin Commandements, repeateth so often ea this word *Loue*, as the surest cause of the keeping

keeping the same, for want whereof in  
the world, the world keepeth them not  
as there he sheweth. If ye loue me, keepe John 14.

my commandements, saith he. And againe:

He that hath my commandements, and kee-

peh them, he is he that loueth me. Againe,

He which loueth me will keepe my com-ma-

ment. In which last words, is to be

noted, that to the loue he saith, His

commandement, in the \* singular num-

ber: for that to such an one all his

commandements are but one com-ma-

dement, according to the saying of

Saint Paul, that *Loue is the fulnesse of the*

*law: For that it comprehendeth all.* But

to him that loueth not, Christ saith, his

commandements in the pluall num-

ber: signifying thereby, that they are

both many, and heauy to him, for that he

wanteth loue, which should make them •

asie. Which Saint Iohn also expresseth <sup>2</sup> Ioh.5.

when he saith; *This is the loue of God.* when

*he keepe his commandements, and his com-ma-*

*m ents are not heauy.* That is, they are

or heauy to him which hath the loue of

God: otherwise no maruell though they

be most heauy. For that euery thing

meth heauy, which we do against our

king. And so by this also (gentle

leader) thou maiest gesse, whether the

loue of God be in thee or no.

Marke this  
observation.

Rom.13.

B

\* But a lit-  
tle before  
he vseth the  
plural num-  
ber in that  
case also.

Ioh.14. 15.

## Of difficultie.

## The second part.

<sup>3</sup>  
Peculiar  
light of un-  
derstanding.

Prou. 9.

Psal. 16.

Psal. 50.

13 And these are two meanes now, whereby the vertuous life of good men is made easie in this world. There follow diuers others, to the end that thele negligent excusers may see, how vnlast and vntrue this excuse of theirs is concerning the pretended hardnesse of vertuous liuing, which in very deed is indued with infinit priuileges of comfort, aboue the life of wicked men euen in this world. And the next after the former, is a certaine speciall and peculiar light of vnderstanding, pertaining to the iust, and called in Scripture; *Prudentia sanctorum* : The wisedome of Saints : which is nothing else, but a certaine sparkle of heauenly wisedome bestowed by singular priuiledge vpon the vertuous in this life, whereby they receiue most comfortable light, and vnderstanding in spirituall matters especially touching their owne saluation, and things necessary therunto. Of which the Prophet *David* meant when he said : *Notas mihi fecisti vias vi-  
tae* : Thou hast made the wayes of life knowne to me. Also when hee said of himselfe ; *Super senes intellexi* : I haue vnderstood more then old men, And againe in another place ; *In certis  
occulta sapientie tue manifestasti mihi*

The

Thou hast opened to me the vnknowne and hidden secrets of thy wis-  
dom. This is that light wherewith Saint John saith that Christ lighteneth his  
servants : as also that vocation of the  
holy Ghost, which the same Apostle teacheth to be giuen to the godly, to  
instruct them in all things behoue-  
full for their saluation. In likewise this  
is that writing of Gods law in mens  
hearts, which he promiseth by the Pro-  
phet Jeremy : as also the instruction of  
men immediately from God himselfe,  
promised by the Prophet Esay. And finally this is that soueraigne vnder-  
standing in the law, commandements,  
and iustifications of God, which ho-  
ly David so much desired, and so of-  
ten demaunded in that most diuine  
salme, which beginneth ; *Blessed are ye unspotted in the way* ; that is, in this  
fc.

10 By this light of vnderstanding,  
and supernaturall knowledge and fee-  
ling from the holy Ghost in spirituall  
things, the vertuous are greatly hol-  
len in the way of righteousness, for  
that they are made able to discerne  
their one direction in matters  
that occurre, according to the saying  
of Saint Paul; *Spiritualis omnia indicat* : A

<sup>1 Cor. 2.</sup>

## Of difficultie.

## The second part.

spirituall man iudgeth of all things; *Animalis autem homo non percipit quia non sunt spiritus Dei*: But the carnall man conceiueth not the things which appertaine to the spirit of God. Doth not in this greatly discoure the priuiledge of a veriuous life? The ioy, comfort, and consolation of the same; with the exceeding great misery of the contrarie part? For if two should walke together, one the one blinde, and the other of perfect sight, which of them were like to be more weary first? Whose iourney were like to be more painfull? Doth not little ground weary out a blind man? Consider then in how wearysome darkenesse pleaueth the wicked doe walke. Consider whether they be blinde or no. Saint Paul saith in the place before alledged, that they cannot conceiue any spirituall knowledge: is not this a great darknesse? And againe the Prophet Esay describeth their state further, when he saith in the person of the wicked; *Wee haue groped like blind men after the wals, and haue stumbled at midday, euен as if it had bin in darkenesse*. And in another place the Scripture describeth the same yet more effectually, with the painefullnesse theron euен from the mouthes of the wicked themselves, in these words; *The light*

1 Cor. 2.

Esay 68.

of infiſce hath not ſhined vnto vs, and the ſap. 5.  
 Sonne of underſtanding hath not appea-  
 red vnto ouer eyes: wee are wearied out  
 in the way of iniquity and perdition,  
 This is the talke of ſinners in Hell. By  
 which words appeareth not onely that  
 wicked men doe lie in great darke-  
 nesse: but also that this darkenesſe is  
 her most painefull vnto them, and confe-  
 quently that the contrary light is a  
 great ealement to the way of the vertu-  
 like our.

15 Another principall matter, which  
 maketh the way of vertue eafe and <sup>4</sup> Internall  
 pleasant to them, that walke therein, is consolation.  
 whiche certaine hidden and ſecret consolation  
 ſaid which God powreth into the hearts  
 them that ſerue him. I call it ſecret:  
 now or that it is knowne but of ſuch onely  
 ? A man haue felt it: for which cauſe Christ  
 themſelue calleth it; *Hidden Manna*: Apoc. 3.  
 per nowne onely to them that receive it. And  
 the Prophet ſaith of it; *Great is the mul-* Psal. 30.  
*itude of thy sweetnesſe (O L O R D) which*  
*you haſt hidden for them that feare thee. And*  
*gaine in another place; Thou ſhalt lay*  
*(O L O R D) a ſpeciall chosen raine or dew*  
*on thine inheritance.* And another Pro-  
 phet ſaith in the person of God, talking  
 of the devout ſoule that ſerueth him: 1 Oſe 7.  
 will leade her aside into a wildernesſe: and

*of difficulty.*

*The second part.*

there I w<sup>ll</sup> talke *z* into ber heart. By all which words of wildernesse, separating, choice, and bidden, is signified, that this is a secret priuiledge bestowed onely vpon the vertuous, and that the carnall hearts of wicked men haue no part or portion therein. But now, how great and inestimable the sweetnesse of this heauenly consolation is, no tongue of man can expresse: bnt we may conie-

Psal. 35.  
And 64.

ture by these words of *Dauid*, who talking of the celestiall wine, attributed to it such force, as to make all those drunken that taste of the same: that is to take from them all sense and feeling of terrestriall matters; even as *Saint Peter* hauing drunke a little of it, vpon the mount *Thabor*, forgat himself presently, and talked as a man distract of building Tabernacles there and resting in that place for euer. This

Mat. 13.  
Mar. 9.  
Luke 9.

is the *Torrens voluptatis*, That sweet streme of pleasure, as the Prophet calleth it, which comming from the mountaines of *Heauen*, watereth (secret wayes and passages) the head and spirits of the godly; and maketh them drunken with the unspeakable joy, which it bringeth with it. This a little taste in this life of the very joy of *Heauen* bestowed vpon good men,

Psal. 35.

Esay 19.

comf

comfort them withall, and to incou-  
rage men to goe forward. For as Mer-  
chants desirous to sell their wares, are  
content to let you see and handle, and  
sometimes also to taste the same, there-  
by to induce you to buy : so G O D al-  
mighty, willing (as it were) to sell vs  
the ioyes of Heauen, is content to im-  
part a certaine taste before hand to  
such as hee seeth are willing to buy :  
thereby to make them come off round-  
ly with the price, and not to sticke in  
paying somuch and more, as he requi-  
reth. This is that exceeding ioy and  
lubile in the heart of iust men, which  
the Prophet meaneth, when he saith ;

*The voice of exultation and saluation is in Psal. 117.  
the Tabernacle of the iust. And againe,  
Blessed is that people that knoweth iubila-  
tion : that is, that hath experienced this  
extreame ioy and pleasure of eternall  
consolation. Saint Paul had tasted it  
when he wrote these words, amidst all  
his labours for Christ ; I am filled with con-  
solation : I overflow or exceedingly abound  
in all ioy, amiddest our tribulation. What  
can be more effectually said or alledged,  
to proue the seruice of G O D plea-  
sant than this ? Surely ( good Reader )  
if thou hadst tasted once, but one  
drop of this heauenly ioy, thou woul-*

*A similitude**Apoc. 30.**2 Cor. 7.*

dest give the whole world to haue another of the same, or at least wise, not to leese that one againe.

16 But thou wilt aske me: Why thou being a Christian as well as other, hast yet neuer tasted of this consolation? To which I answere, that (as it hath beene shewed before) this is not meat for every mouth; but *A chosen moisture laid aside for G O D S inheritance onely. This is wine of G O D S owne cellar, laid up for his spouse*: as the Canticle declareth. That is, for the deuout soule dedicated vnto Gods seruice. This is a treat of comfort onely for the child to sucke, and fill himselfe withall, as the Prophet Esay testifieth. The soule that is drowned in sinne and pleasures of the world, cannot be partaker of this benefit, neither the heart replenished with carnall cares and cogitations. For as Gods arke, and the Idoll Dagon could not stand together vpon one altar: so cannot Christ and the world stand together in one heart. God sent not the pleasant *Manna* vnto the people of Israel, as long as their flower and chibbals of Egypt lasted: so neither will he send this heavenly consolation vnto thee, vntill thou haue rid thy selfe of the cogitations of vanity. He is a wise Merchant though

*The wayes  
come to spi-  
rituall con-  
solation.*

Psal. 69.

Cant. 1.

*Esay 66.*

*z Kin. 5.*

*Ioh. 8. 14.*

*15, 16.*

*z Ioh. 3.*

*Exed. 16.*

though a liberall : he will not giue a taste of his treasure, where he knoweth there is no will to buy. Resolute thy selfe once indeede to serue God, and thou shalt then feele this ioy that I talke of, as many thousands before thee haue done, and neuer yet any man was herein deceiued. Moses first Exod. 2. ran out of Egypt, to the hils of Madian, before God appeared vnto him : and so must thy soule goe out of worldly vanity, before shee can looke for these consolations. But thou shalt no sooner offer thy selfe throughly to Gods seruice, then thou shalt finde intertwaine-  
ment aboue thy expectation. For that his loue is more tender indeede vpon them that come newly to his seruice, then vpon those which haue serued him of old, as he sheweth plainly by the parable of the prodigall sonne : whom hee cherishest with much more dalliance and good cheeres, then he did the elder brother, which had serued him of long time. And the causes hereof are two : the one for the ioy of the new gotten seruant, as is expressed by Saint Luke in the text: the other, lest he finding no consolation at the beginning should turne backe to Egypt againe : God by a figure in the children of Is-

Luke 15.  
Beginners  
chiefely che-  
risched with  
spirituall  
consolacion.

Exod. 13.

rael declareth manifestly in these words, When Pharao had let goe the people of Israel out of Egypt : G O D brought them not by the countrey of the Philistines, which was the neareſt way, thinking with himſelfe that it myght repente them, if they ſhould ſee warres ſtraight way riſe againſt them, and ſo ſhould returne into Egypt againe. Vpon which two cauſes thou maift auſſure thy ſelfe of ſingular conſolations and comforts in the ſeruice of G O D (if thou wouldest reſoluue thy ſelfe therewnto) as all other men haue found before thee : and by reason thereof haue proued the way not hard, as worldly men imagine it : but moſt eafe, pleasant, and comfortable, as Christ hath promiſed.

Mat. 11.

5  
The quiete of  
conscience.

2 Cor. 1.

Pto. 15.

17 After this priuiledge of internall conſolation insueth another, making the ſeruice of G O D pleasant, which is the teſtimony of a good conſcience, whereof Saint Paul made ſo great account, as he called it *His glory*. And the holy Ghost ſaith of it further, by the mouth of the wiſe man, *Secur a ment quatiuge conuiuum* : A ſecure mind, or a good conſcience is a perpetuall eaſt. Of which we may inferre, that the vertuous man hauiing alwayes this ſecure minde, and peace of conſcience, liueþ alwayes in festiuall glory, and glorious feaſting

feasting. And how then, is this life hard or vnspleasant, as you imagine? On the contrary side, the wicked man ha-  
uing his conscience vexed with the pri-  
uity of sinne, is alwayes tormented  
within it selfe, as wee reade that *Cain*  
was, hauing killed his brother *Abel*:  
and *Antiochus*, for his wickednesse done  
to Ierusalem: and *Iudas*, for his treason  
against his Master: and Christ signifi-  
eth it generally of all naughty men,  
when he saith; that *They haue a worme*  
*which gnaweth their consciences within*.  
The reason whereof, the Scripture o-  
peneth in another place, when it saith;  
*All wickednesse is full of feare, giuing te-*  
*stimony of damnation against it selfe:* and ther-  
fore a troubled conscience alway sus-  
pecteth cruell matters. That is, sus-  
pecteth cruell things to be imminent o-  
uer it selfe, as it maketh account to  
haue deserued. But yet further, aboue  
all other, holy *Job* most lively setteth  
forth this miserable state of wicked  
men in these words; *A wicked man is*  
*proued all the dayes of his life, though the*  
*time be uncertaine how long he shal play*  
*the tyrant: the sound of terrorre is always*  
*in his eare, and although it be in time of*  
*peace yet he alway suspecteth sore treason*  
*against him: he beleeveth not that he can*

Gen.4:  
1 Mac 6.  
Mar.27.  
Acts 1.

Mar.27.

Sap.7.  
Job 15.  
The trouble  
of an evill  
conscience.

rise.

rise againe from darknesse to light : expelling on every side the sword to come upon him. When he sitteth downe to eate, he remembreth that the day of darknesse is ready at hand for him : tribulation terrifieth him, and anguish enuironeth him, even as a king is enuironed with souldiers, when he goeth to warre.

18 Is not this a marueilous description of a wicked conscience vttered by the holy Ghost himselfe? What can be imagined more miserable then this man ; which hath such a butchery and slaughter-house within his owne heart? What feares, what anguiishes are here touched? Saint Chrysostome discourses notably vpon this point. Such is the custome of sinners (saith he) that they suspect all things : doubt their owne shadewes ; they are afraid at euery little noise : and they thinke euery man that commeth towards them, to come against them. If men talke together, they thinke they speake of their sins. Such a thing sinne is, that it bewrayeth it selfe, thought no man accuse it ; condemneth it selfe, though no man beare witnesse against it ; it maketh alwayes the sinner fearefull, as iustice doth the contrary. Heare how the Scripture doth describe the sinners feare, and the iust mans liberty ; *The wicked man flieth though no man*

Hom. 3 ad  
Pop. Ansio  
et ceterum.

man pursue him (Saith the Scripture.) Why doth he flie if no man doe pursue him ? For that he hath within his conscience an accuser pursuing him, whom alwaies he carrieth about him. And as he cannot flie from himselfe : so cannot he flie from his accuser within, his conscience : but wheresoever he goeth he is pursued and whipped by the same, and his wound vncurable. But the iust man is nothing so : The iust man (saith Salomon) Prou. 28. is as confident as a Lion. Hitherto are the words of Saint Chrysostome.

19 Whereby, as also by the Scriptures alledged, wee take notice yet of another prerogatiue of vertuous life, which is hope or confidence, the greatest treasure, the richest iewell, that Christian men haue left them in this life. For by this we passe through all afflictions, all tribulations, and aduersities, most ioyfully as Saint James signifieth. By this we say with Saint Paul ; We doe glory in our tribulation : Knowing that tribulation worketh patience, and patience prove, and prove hope, which confoundeth vs not. This is our most strong and mighty comfort : this is our sure anchor in all tempestuous times, as Saint Paul saith ; We haue a most strong solace (saith he) by which wee doe lay into the hope reposed to lay hands on the same. James 1.  
Rom. 5.  
Heb. 6.  
same.

• Of difficulty.

The second part.

Ephes. 16. same : which hope we hold as a sure and firm anchor of our soule. That is that noble Galea salutis, the head peece of saluation as the same Apostle calleth it , which beareth off all the blowes that this world can lay vpon vs. And finally, this is the onely rost set vp in the heart of a vertuous man : that come life, come death, come health, come sicknesse, come wealth come pouerty , come prosperity, come aduersity, come never so tempestuous stormes of persecution, he sitteth downe quietly, and saith calmly with the Prophet : *My trust is in G O D, and therefore feare not what flesh can doe unto me.* Nay further with holy Job amidst all his miseries he saith: *Si occiderit me, in ipso sperabo.* If God should kill me, yet would I trust in him. And this is (as the Scripture said before) to be as confident as a Lyon whose property is to shew most courage when he is in greatest perill, and neerel his death.

Psal. 53.

Job 13.

Psal. 8.

Prov. 10.

Prov. 11.

20. But now as the holy Ghost saith *Non sic impij, non sc.* The wicked cannot say this : they haue no part in this confidence, no interest in this consolation. *Quia spes impiorum peribit,* saith the Scripture: The hope of wicked men is vaine and shall perish. And againe, *Præstolam impiorum furor :* The expectation of wicked

ked men in fury. And yet further : *Spes impiorum abominatione animæ* : The hope of Job 11. wicked men is abomination, and not a comfort vnto their soule. And the reason hereof is double, First, for that in very deed (though they say the contrary in words) wicked men doe not put their hope and confidence in God; but in the world, & in their riches, in their strength, friends, and authority : and finally, in the deceiuing arme of man. Euen as the Prophet expresseth in their person, when he saith : *we haue put a lye for our hope.* That is, we haue put our hope in things transitory, which haue deceipted vs. And this is yet more expressed by the Scripture, *Sap. 5.* saying : *The hope of wicked man is as chaffe, which the wind bloweth away, and as a buble of water which a stome disperseth: and as a smoke which the wind bloweth abroad: and as the remembrance of a gurst that staieth but one day in his Inne.* By all which metaphors, the holy Ghost expresseth vnto vs both the vanity of the things, wherein indeed the wicked doe put their trust, and how the same faileth them after a little time, upon every small occasion of aduersity that falleth out.

21 This is that also which God meaneth, when he lo stormeth & thundreth And 36. against those which goe into Egypt for helpe,

Ier. 17.

Prou. 10.

Job. 8.

helpe, and do put the confidence in the strength of *Pharao*, accursing them for the same : and promising that it shal turn to their own confusion which is properly to be vnderstood of all those, which put their chiefe confidence in worldly helpe as all wicked men doe, whatsoeuer they dissemble in words to the contrary. For which cause also of dissimulation, they are called hypocrites by *Iob*: For whereas the wise man saith, *The hope of wicked men shall perish* : *Iob* saith; *The hope of hypocrites shall perish*. Calling wicked men hypocrites, for that they say, they put their hope in God, whereas indeed they put it in the world. Which thing (besides the Scripture) is evident also by experience. For with whom doth the wicked man consult in his affayres, and doubts ? With God principally, or with the world ? Whom doth he seek to in his affliction ? Whom doth he call upon in his sicknesse ? From whom hopeth he comfort in his aduersitie ? to whom yeeldeith he thankes in his prosperity ? When a worldly man taketh in hand any worke of importance, doth he first consult with God about the event thereof ? Doth he fall downe on his knees, and aske his ayde ? Doth hee referre it wholly and principally to his honour ? If

he

he doe not : how can he hope for ayde  
 herein at his hands ? How can he re-  
 quire to him for assistance, in the dan-  
 gers and lets that fall out about the  
 me ? How can he haue any confi-  
 dence in him, which hath no part at all  
 in that worke ? It is hypocrisie then (as  
 ob truly saith) for this man to affirme,  
 that his confidence is in God : where-  
 s indeed, it is in the world : it is in  
 harash : it is in Egypt : it is in the  
 rme of man : it is in a lye. He buildeth  
 or his house with the wise man vpon  
 the rocke, but with the foole vpon the  
 lands : and therefore (as Christ well  
 burtheneth him :) When the raine shall come,  
 and the floods descend, and winds blow, and  
 all together shall rush vpon the house (which  
 shall be at the houre of death) Then  
 shall this house fall, and the fall of it shall  
 be great. Great for the change that hee  
 shall see : great, for the great horror  
 which he shall conceiue : great, for the  
 great misery which he shall suffer : great,  
 or the vnspeakable ioyes of Heauen-  
 est : great, for the eternall paines of  
 hell fallen into ; great, euery way assured  
 by selfe ( deere brother ) or else the  
 mouth of God would never haue vsed  
 this word, Great : and this is sufficient  
 for the first reason, why the hope of  
 wicked

Mat. 7.

*Of difficulty.**The second part.*

*Wicked men  
cannot hope  
in God.*

*James 2.  
Mat.7.  
1 Cor.13.  
And 15.  
Rom.1.  
Gal.3.  
Ephes.2.*

*1 Joh.3.*

wicked men is vaine : for that indeed they put it not in God, but in the world.

22 The second reason is, for that albeit they should put their hope in God ( yet liuing wickedly ) it is vaine, and rather to bee called presumption then hope. For vnderstanding whereof, it is to be noted ; that as there are two kinds of faith recounted in Scripture ( the one a dead faith, without good workes, that is, which beleueth all you say of Christ, but yet obserueth not his commandement ; the other a liuely , a iustifying faith, which beleueth not onely, but also worketh by charity, as Saint Paul words are : ) so are there two hopes following these two faiths: the one, of the good proceeding of a good conscience, whereof I haue spoken before; the other, of the wicked, resting in a guilty conscience, which is indeed no true hope, but rather presumption. This Saint John proueth plainly, when he saith, *Brethren, if our hearts reprehend vs not, then haue we confidence with GOD.* That is, if our heart be not guilty or wicked like. And the words immediatly following doe more expresse the same which are these ; *whensoever we ask him, shall receive of him, for that wee keepe his commandements, and doe those things whiche*

are pleasing in his sight. The same confirmeth Saint Paul when he saith, that *The end of GOD'S commandements is charitie from a pure heart, and a good conscience.* Which words, Saint Austen expounding in diuers words, and in diuers places of his works, proueth at large, that without a good conscience, there is no true hope that can be conceiued. Saint Paul (saith he) addeth (from a good conscience) because of hope : for hee which hath the scruple of an euill conscience, despai-  
 reth to attaine that which hee bele-  
 ueth. And againe ; euery mans hope  
 is in his owne conscience, according  
 as hee feeleth himselfe to loue God. And  
 againe, in another booke ; The Apostle  
 putteth a good conscience for hope, for  
 hee onely hopeth which hath a good  
 conscience : and hee whom the guilt  
 of an euill conscience doth pricke, reti-  
 reth backe from hope, and hopeth no-  
 thing but his owne damnation. I might  
 here repeate a great many more pri-  
 uiledges and prerogatiues of vertuous  
 life, which make the same easie,  
 pleasant, and comfortable, but that this  
 Chapter groweth to be long ; and there-  
 fore I will onely touch (as it were in pas-  
 sing by) two or three of the other  
 points of the most principall : which  
 notwithstanding

S. Aust. lib.  
de doct.  
Chrift. c. 17.

S. Aust. in  
Prefat.  
Psal. 31.

notwithstanding would require large discourses to declare the same according to their dignities. And the first is the inestimable priuiledge of liberty and freedome, which the vertuous doe enjoy about the wicked, according as Christ promiseth in these words. *If you abide in my commandements, you shall be my schollers indeed: and you shall know the truth, and the truth shall set you free.* Which words Saint Paul as it were expounding, saith, *Where the spirit of the L O R D is, there is freedome.* And this freedome is meant, from the tyranny and thralldome of our corrupt sensuality and concupiscence, wherenvnto the wicked are so in thralldome, as there was never bondman so in thralldome to a most cruell and merciless tyrant. This in part may be conceiued by this one example.

*An example  
so expresse  
the bondage  
of wicked  
men to their  
sensuality.*

If a man had married a rich, a beautifull, and noble gentlewoman, adorned with all gifts and grace, which may be deuised to bee in a woman: and yet notwithstanding should be so sorted and intangled with the loue of some foule and dishonest begger, or seruile maid of his house, as for her sake to abandon the company and friendship of the said wife: to spend the time in dalliance and seruice of his base woman: to run,

to goe, to stand at her appointment, to put all his liuing and reuenues into her hands, for her to consume and spoyle at her pleasure : to deny her nothing, but to wait and serue her at her becke: yea, and to compell his said wife to doe the same : would you not thinke this mans life miserable and most seruile ? And yet surely, the seruitude whereof we talke, is farre greater, and more intolerable then this. For nowo man, or other creature in the world, is, or can be of that beauty or nobility, as the grace of Gods spirit is, to whom man by his creation was espoused; which notwithstanding we see abandoned, contemned, and rejected by him, for the loue of sensuality her enemy, and a most deformed creature, in respect of reason: in whose loue notwithstanding, or rather seruitude, we see wicked men so drowned, as they liue her day and night with all paines, chills, and expenses, and doe contraine also the good motions of Gods spirit, to giue place at every becke, and commandement of this new mistresse. or wherefore doe they labour? Wherefore doe they watch? Wherefore doe they heape riches together? But onely to serue their sensuality, and her de-  
siress

fires : Wherefore doe they beate their  
braines ? But onely to satisfie this cruell  
tyrant and her paſtions.

*The misery  
of a man  
ruled by fer-  
nality.*

*1 Kin. 11.  
Judge 14.  
3 Kin. 11.*

23 And if you will ſee indeed how  
cruell and pittifull this feruitude is,  
conſider but ſome particular exa-  
mples thereof. Take a man whom ſhee  
ouer-ruleth in any paſſion : as for ex-  
ample, in the luſt of the fleſh : and  
what paines taketh hee for her ? How  
doth he labour ? How doth hee ſweat  
in this feruitude ? How mighty and  
ſtrong doth hee feele her tyranny ? Re-  
member the strength of Sampſon, the  
wifedome of Salomon, the sanctity of  
Dauid ouerthowne by this tyranny  
Jupiter, Mars, and Hercules, who for their  
valiant acts otherwife were accounted  
Gods of the Panims, were they not o-  
uercome and made ſlaues by the in-  
chantment of this tyrant ? And if you  
will yet further ſee of what strength  
ſhee is, and how cruelly ſhee execu-  
teth the ſame vpon thole that Christ  
hath not deliuered from her bo-  
dage : conſider (for examples ſake in  
this kinde) the pitifull caſe of ſome  
diſloyall wife, who, though ſhee know  
that by committed adulterey, ſhe run-  
neth into a thouſand dangers and i-  
conueniences (as the loſſe of Gods fa-  
uour,

their sor, the hatred of her husband, the  
ruell anger of punishment, the offences of  
her friends, the vtter dishonour of her  
how person (if it bee knowne) and finally  
e is, the ruine and perill of body and soule)  
exam  
shee  
or ex-  
and  
How  
weate  
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ds fa  
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their  
danger  
er friends  
erson (if it bee knowne) and finally  
shee  
venture to commit this sinne, notwithstanding  
any dangers of perils what-  
ever.

24 Neither is it onely in this one point of carnall lust, but in all other, wherein a man is in seritude to this tyrant, and her passions. Look vpon the ambitious or vaine glorious man, how he serueth this mistresse: with what care and diligence he attendeth her commandement, that is, to follow after a little wind of mens mouthes; pursue a little feather flying before min the ayre: you shall see that hee setteth no one thing, no one time, one circumstance for gaining there-  
He riseth betime, goeth late to bed: Christ setteth by day, studieth by night; here he flattereth, there hee dissimu-  
lath: here hee stoopeth, there hee looketh big: here hee maketh friends, where he prouerteth enemies. And to his onely end hee referreth all his acti-  
ons, and applieth all his other matters: his order of life, his company kee-  
ping .

ping, his suites of apparell, his house, his  
table, his horses, his seruants, his talk,  
his behauour, his iests, his lookes, and  
his very going in the street.

*A comegous  
mæss.*

15 In likewise he that serueth his La-  
dy in passion of couetousnesse : what  
miserable slauery doth he abide ? His  
heart being so walled in prison wi-  
th money : as he must onely thinke thereo-  
r talk thereof, dreame thereof, and ima-  
gine onely new wayes to get the same  
and nothing else. If you should see  
Christian man in slauery vnder the  
great Turke, tyed in a gally by the le-  
gs with chaines there to serue by rowing  
for euer ; you could not but take com-  
passion of his case : And what then shall  
we doe to the misery of this man, who  
standeth in captiuity to a more bas-  
creature then a Turke, or any other  
reasonable creature, that is, to a pece  
of mettall, in whose prison he lieth  
bound, not onely by the feete, in such  
sort as he may not goe any where a-  
gainst the commodity and coman-  
dement of the same ; but also by the  
hands, by the mouth, by the eye, by  
the eares, and by the heart ; so as he may  
neither doc, speake, see, heare, or  
thinke any thing, but the seruice of the  
same : Was there euer seruitude so  
great

Behold great as this? Doth not Christ say truly  
Ioh.8.  
alkes now, *Qui facit peccatum, seruus est peccati:*  
Rom.8.  
and Hee that doth sinne, is a slauy unto sinne?  
2 Pet.2.  
Doth not Saint Peter say well, *A quo quis  
is la superatus est, buius & seruus est:* A man is  
what a slauy to that, whereof he is conque-  
? His red.

26 From this slauery then are the  
ereon vertuous deliuered, by the power of  
dim Christ, and his assistance: in so much  
same as they rule ouer their passions in sen-  
fee siality, and are not ruled thereby.

This God promised by the Prophet  
Ezechiel, saying; *And they shall know, that I  
am their Lord, when I shall break the  
hames of their yoke, and shall deliuver them  
from the power of those that over-ruled them  
fore.*

And this benefit holy David acknow-  
ledged in himselfe, when he vsed these  
most effectuous words to God: *O Lord, I Psal.90.  
am thy seruant, I am thy seruant, and the child of  
my handmaid: thou hast broken my bands, and I  
will sacrifice to thee the sacrifice of praise.* This  
benefit also acknowledgeth S. Paul, when  
Rom.6.  
he saith, that *Our old man was crucified, to  
ye, byt tend the body of sinne might be destroyed, and  
we may bee no more in seruitude to sinne.* Under-  
standing by the old man, and the body  
of the sin, our concupiscence mortified by the  
de sonce of Christ in the children of God.

Of difficultie.

*Peace of  
minde.*

Psal. 75.

Psal. 118.

Isay 48. 57.

Psal. 13.

Rom. xi.

27 After this priuiledge of freedome followeth another of no lesse importance then this, and that is, a certaine heauenly peace, and tranquillity of minde, according to the saying of the Prophet; *Factus est in pace locus eius: His place is made in peace.* And in another place; *Pax multa diligentibus legem tuam:* There is great peace to them that loue thy law. And on the contrary side the Prophet *Esay* repeateth this sentence often from God; *Non est pax impiis, dicit Dominus:* The Lord saith, There is no peace vnto the wicked. And another Prophet saith of the same men; *Contrition and infelicity is in their wayes, and they have not knownen the way of peace.* The reason of this difference hath beeene declared before in that, which I haue noted of the diuersity of good and euill men touching their passions. For the vertuous, hauing now (by the aid of Christ his grace) subdued the greatest force of their said passions, do packe on their life most sweetly and calmly, vnder the guide of his spirit, without an perturbations that much trouble them, in the greatest occurrents of this life. But the wicked men, not hauing mortified the said passions,

are rossed and troubled with the same,  
with vehement and contrary winds.  
and therefore their state and condi-  
tion is compared by *Esay* to a tempe-  
tuous sea, that never is quiet, and by  
*Saint James* to a city or country, where  
the inhabitants are at warre and sedi-  
tion among themselves. And the causes  
hereof are two first, for that the pas-  
sions of concupiscence being many,  
and almost infinite in number, doe lust  
after infinite things, and are never sa-  
tisfied, but are like those bloud-suckers,  
of which the Wiseman speaketh of, that  
alwayes ; Giue, giue, and never ho-

Esay 57.

James 3:1

Two causes  
of disquiet-  
ness in  
wicked men.

for example : When is the ambitious  
man satisfied with honour ? Or the  
continent man with carnality ? Or the  
covetous man with money ? Never tru-  
ly; and therefore, as that mother can-  
not but be greatly afflicted, which  
should haue many children crying at  
meate, she hauing no bread at  
hand to breake vnto them : so the wicked  
man, being greedily called vpon, by al-  
most infinite passions, to yeeld them  
their desires, must needs be vexed, and  
tormented, especiall, being  
not able to satisfie any one of their  
greatest demands.

Pro. 1.30.

Another cause of vexation is, for  
M 2 that

Gen. xi.

Phil. 3.

Phil. 4.  
John 4.17.  
Mat. 10.

that these passions of disordinate concupiscence, bee oftentimes one contrary to the other, and doe demand contrary things, representing most liuely the confusion of Babel, where one tongue spake against another, and that in diuers and contrary languages. So wee see oftentimes, that the desire of honour saith : Spend here. But the passion of auarice saith ; Hold thy hands. Lechery saith ; Venture here : but Pride saith ; No, it may turne to thy dishonour. Anger saith ; Revenge thy selfe here : but Ambition saith ; Is is better to dissemble. And finally, here is fulfilled that which the Prophet saith ; *Vidi iniquitatem & contradictionem in ciuitate* : I haue scene iniquity, and contradiction in the selfe same city. Iniquity, for that all the daundes of these passions are most vnjust, in that they are against the worke of God. Contradiction, for that one crieth against the other in their daundes. From all which miseries God hath deliuered the iust by giuing them his peace, which passeth all understanding, the Apostle saith, and which the world can neuer giue nor taft of, as Christ himselfe affirmeth.

29 And these many causes may be alledge

alledged now (besides many others, which I passe ouer) to iustifie Christs words, that his yoke is sweete and easie : to wit, the assistance of grace ; the loue of God ; the light of vnderstanding from the holy Ghost ; the internall consolation of the minde ; the quiet of conscience ; the confidence therof proceeding ; the liberty of soule and body ; with the sweet rest of our spirits, both towards G O D , towards our neighbour, and towards our selues. By all which meanes, helpes, priuiledges, and singular benefits, the vertuous are afflicted aboue the wicked, as hath beene shewed: and their way made easie, light, and pleasant.

To which also we may adde as the last, but not the least comfort, the expectation of reward : that is, of eternall glory, and felicity to the vertuous : and cuerlasting damnation vnto the wicked. O how great a matter is this to comfort the one, if their life were painefull in godlinesse : and to afflict the other, amidst all their great pleasure of sinne ?

The Labourer, when he thinketh on his good pay at night, is encouraged to goe through, though it bee painefull to him. Two that should passe together towards their country, the one

*Expectation  
of reward.*

*An exam-  
ple,*

to receive honour for the good seruice done abroad ; the other as prisoner be arraigned of treasons, committed in forraigne dominions against his Soueraigne, could not be like merry in their lane vpon the way, as it seemeth to me : and though hee that stood in danger shold sing, or make shew of courage and innocency, and set a good face vpon the matter : yet the other might well thinke, that his heart had many a cold pull within him : as no doubt but all wicked men haue, when they thinke with themselves of the life to come. If Ioseph and

**Gen.40.41.** Pharaos Baker had knowne both their  
**43.** distinct lots in prison (to wit, that on such a day the one shold be called forth to be made Lord of Egypt, and the other to be hanged on a paire of gallowes ) they could hardly haue beene equally merry, whiles they liued together in time of their imprisonment. The like may be said, and much more truely, of vertuous and wicked men in this world. For when the one doth but thinke vpon the day of death (which is to be the day of their deliuernace from this prison) their hearts cannot but leape for very ioy considering what is to insue vnto them  
afte

after. But the other are afflicted, and fall into melancholy, as often as mention or remembrance of death is offered : for that they are sure that it bringeth with it their bane, according as the Scripture saith ; *The wicked man being dead, there remaineth no more hope unto him.*

Pro. 12.

30 Well then (deere brother) if all these things bee so, what should stay thee now at length to make this resolution, which I exhort thee vnto ? Wilt thou yet say (notwithstanding all this) that the matter is hard, and the way vnpleasant ? Or wilt thou beleue others that tell thee so, though they know lesse of the matter then thy selfe ? Beleue rather the word and promise of Christ, which assureth thee the contrary : beleue the reasons before alledged, which doe proue it evidently : beleue the testimony of them which haue experienced it in themselues (as of King David, Saint Paul, and Saint John the Euangelist, whose testimonies I haue alledged before of their owne proofe) beleue many hundreds which by the grace of God are conuerted daily in Christendome from vicious life, to the true seruice of God : all which doe protest themselues to haue

Mat. XI.

## Of difficulty.

## The second part.

found more then I haue said, or can say in this matter.

B  
 \* The soundlier that the Gofpel is any where received, the more examples of small number of such my selfe, to my sound conuerion are there to be found: and yet on the other side, it is not to be denied, but that a kind of remorse and sorrowing, especially for the exēmall or grefful offences, is oft to bee found: not among countefit Christians, but among the Heathen also.

<sup>a</sup> Psl. 106.

31 And for that thou maist reply here, and say, that such men are not where thou art, to giue this testimony of their experience; I can and doe assure thee vpon my conscience before God, that I haue walked with no singular comfort, in beholding the strong hand and exceeding bountifulnesse of Gods sweetnesse towards them in this case. O ( deare brother ) no tongue can expresse, what I haue seene herein: and yet saw I not the least part of that which they felte. But yet this may I say, that those which are knowne to be skilfull, and to deale so sincerely withall, that others disburden their consciences vnto them for their comfort or counsell, are some part of those whereof the prophet saith, that <sup>a</sup> They worke in multitude of waters, and doe suffer in the depth: In the depth ( I say ) of mens consciences vi- tered with infinite multitudes of teares, when God toucheth the same with his holy grace. Beleeue me (good Reader) for I speake in truth before our Lord Iesus, I haue seene so great and exceeding consolation, in diuers great sin-

nes

ners after their conuersion, as no heart can almost conceiue, and the hearts which receiued them, were hardly able to containe the same : so abundantly stilled downe the heauenly dew from the most liberall and bountifull hand of God. And that this may not seeme strange vnto thee, thou must know, that it is recorded of one holy man called *Effrem*, that hee had so marueilous great consolations after his conuersion, as he was often constrained to cry out to GOD; O LORD, retire the hand from me a little, for that my heart is not able to receive so extreame ioy. And the like is written of Saint *Bernard*; Gof. in v. 2. 2.  
Bern.

who for a certaine time after his conuersion from the world, remained as it were depriued of his senscs by the ex-cessiuie consolation hee had from God.

32 But yet if all this cannot moue thee, but thou wilt still remaine in thy distrust, heare the testimony of one whom I am sure thou wilt not disredit, especially speaking of his owne ex-perience in himselfe. And this is the holy marty and Doctor Saint *Cyprian*, Lib. 3. p. 2. who writing of the very same matter to a secret friend of his, called *Dona-*  
*nia*, confesseth that hee was before his

conuersion of the same opinion that thou art of : to wit, that is was impossible for him to change his manners, and to finde such comfort in a vertuous life as after he did : being accustomed before to all kind of loose behauour. Therefore he beginneth his narration, to his friend in this sort ; *Accipe quod sentitur antequam discitur* : Take that which is felt, before it be learned: and so followeth on with a large discourse, shewing that he proued now by expe-  
rience which he could neuer belieue before his conuersion, though God had promised the same. The like wri-  
teth Saint Austin of himselfe in his books of Confession : shewing that his passi-  
ons would needs perwade him be-  
fore his conuersion, that he should neuer be able to abide the austerity  
of a vertuous life, especially touching the sinnes of the flesh. (wherein hee  
had liued wantonly, vntill that time)  
it seemed impossible that he could e-  
uer abandon the same, and liue chaste-  
ly : which notwithstanding hee felt  
easie, pleasant, and without difficulty afterward. For which he breaketh in-  
to these words ; My G O D, let me re-  
member and confess thy mercies to-  
wards me ; let my very bones rejoice

and

Lib. 6. con-  
fess. cap. II.Lib. 8. con-  
fess.  
Psal. 34.

and say vnto thee : O Lord, who is like Psal. 115.  
 vnto thee ? Thou hast broken my chaines, and  
 and I will sacrifice vnto thee a sacrifice of thanks-  
 giuing. These chaines were the chaines  
 of concupisence, whereby he stood  
 bounden in captiuitie before his conuer-  
 sion, as he there confesseth : but pre-  
 sently thereupon he was deliuered from  
 the same by the helpe of Gods most holy  
 grace.

33 My counsell should be therefore  
 (gentle Reader) that seeing thou hast  
 so many testimonies, examples, rea-  
 sons, and promises of this matter, thou  
 shouldest at least prooue once by thy  
 owne experiance, whether this thing  
 be true or no : especially seeing it is  
 a matter of so great importance, and so  
 worthy thy triall : that is, concerning  
 so neare thine eternall saluation as it  
 doth. If a meane fellow should come  
 vnto thee, and offer for hazarding of  
 one crowne of gold, to make thee a  
 thousand by Alchymie : though thou  
 shouldest suspect him for a couoner, yet  
 the hope of gaine being so great, and  
 the aduenture of so small losse, thou  
 wouldest goe nigh for once to proue  
 the matter. And how much more shoul-  
 dest thou doe it in this case, whereby  
 proofe thou canst leese nothing : and  
 iff

if thou speed well, thou maicst gaine as much as the euerlasting ioy of Heauen is worth,

34 But yet here by the way, I may not let passe to admonish thee of one thing which the ancient Fathers and Saints of God that haue passed ouer this riuer before thee (I meane this riuer diuiding betweene Gods seruice and the world) do affirme of their owne experience : and that is, that as soone as thou takest this worke or resolution in hand, thou must expect assaults, combats, and open warre within thy selfe as Saint Cyprian, Saint Augustine, Saint Gregory, and Saint Bernard doe affirme, and vpon their owne proofe. This doe Cyril and Origen shew in diuers places at large. This doth Saint Hilary proue by reasons and examples. This doth the wise man forewarne thee of, willing thee ; *When thou art to come to the seruice of GOD, to prepare thy minde unto temptation.* And the reason of this is, for that the Deuill possessing quietly thy soule before, lay still, and sought onely means to content the same, by putting in new and new delights and pleasures of the flesh. But when he seeth thou offerest to god from him, he beginneth straight to rage, and to moue sedition within thee,

and

Resistance at  
the begin-  
ning.Cypr.lib.1.  
cap.1.Aug.lib.1.  
doct.cap.23.

Greg.lib.

Mor.4.  
s.24.lib.30.

c.18.

Bar.in Psal.  
90.

Cyril.lib.de

Orta.

Orig.hom.

30 in Exod.

w.Lewis. &amp;

11.Iosua.

Hilar.in.

Psal.118.

Eccles.2.

252.9:

and to tolle vp and downe both Heauen and Earth, before he will leele his Kingdome in thy soule. This is euident by the example of him, whom Christ comming downe from the hill after his transfiguration, deliuered from a deafe and dumbe spirit. For albeit the Deuill would seeme neither to heare nor speake, while hee possessed that body quietly : yet when Christ commanded him to goe out, he both heard and cryed out, and did so teare and rent that poore body before hee departed, as all the standers by thought him indeed to bee dead. This also in figure was shewed by the story of *Laban*, who <sup>Gen. 31.</sup>  
 \*neuer persecuted his sonne in law *Jacob*, vntill hee would depart from him. And yet more was this expressed in the doings of *Pharao*, who after once hee perceiued that the people of Israel meant to depart from his Kingdome, neuer ceased gricuously to afflict them, (as *Moses* testifieth) vntill G O D viterly deliuered them out of his hands, with the ruine and destruction of all Egypt, their enemies. Which euent the holy Doctors, and Saints of the Churche, haue expounded to be a plaine figure of the deliuerie of soules from the tyranny of the Deuill.

Mar. 9.

\*He was  
very grie-  
uous vnto  
him before  
but he did  
not follow  
after him in  
hostile ma-  
ner, till he  
departed  
from him.  
*Exod. 5.*

25 And now if thou wouldest haue a liuely example of all this that I haue said before, I could alledge thee many ; but for breuity sake, one only of Saint Austens conuersions shall suffice, testified by himselfe in his booke of confession. It is a marueilous example, and containeth many \* notable and comfortable points.

And surely whosoeuer shall but read the whole at large, especially in his Sixth Seuenth and Eighth Bookes of confessi-  
ons, shall greatly be moued and instruc-  
ted thereby. And I beseech the Reader  
that vnderstandeth the Latine tongue, to  
view ouer at the least but certaine  
Chapters of the Eighth booke , where  
this Saints finall conuersion (after in-  
finite combats) is recounted. It were too  
long to repeat here, though indeed it be  
such matter as no man need to be weary  
to heare it. There he sheweth how he was  
tossed and troubled in this conflict be-  
twene the flesh and the spirit, betweene  
God drawing on the one side, & the world  
the flesh, and the Deuill holding backe  
on the other part He went to Simplicianus  
a learned old man, and devout Christian : he went to Saint Ambrose Bishop of  
Milan : and after his conference with  
them, he was more troubled then be-  
fore. He consulted with his compani-  
ons

The conser-  
fion of Saint  
Austen.

B

\* Yet some  
points of  
the story at  
large are  
such, as that  
a man may  
as well  
doubt the  
readinesse  
of Satan  
to illude  
and deceiue  
as behold  
to our com-  
fort, the  
goodnesse  
of God in  
his con-  
uerion.

Lb. 8. con-  
fess. cap. I.  
¶ c.

ons, *Nebridius*, and *Alipius*: but all would not ease him. Till at the length a Christian Courtier and Captaine, named *Pontition*, had by occasion told him and *Alipius* of the vertuous life that Saint *Anthony* led, who a little before had pro-  
fessed.\* a priuate and a solitary life in Egypt : as also others (he then heard) did euен in *Millan* it selfe, where then he was. Which when he had heard, then withdrawing himselfe aside, hee had a most terrible combate with himselfe. Wherefore he writeth thus : What did I. not say against my selfe in this conflict; How did <sup>a</sup> I beate and whip mine owne soule, to make her follow thee. (O Lord?) But shee held backe, she refused and excused her selfe : and when all her arguments were conuicted, shee remained trembling and fearing as death to be restrained from her loose custome of sin, whereby she consumed her selfe euен vnto death. After this he went into a garden with *Alipius* his companion : And there cried out vnto him : <sup>b</sup> Quid hoc est? Quid patimur? Surgunt indecti, & cælum rapiunt; & nos cum doctrinis nostris, sine cordo, ecce ubi voluntamur in carne & sanguine. What is this (*Ali-*  
*ding still degenerate more and more, till at the length it grew*  
*intollerable.* <sup>a</sup> Cap. 7. <sup>b</sup> Cap. 1.

\* This kind  
of Monasti-  
call or pri-  
uate life,  
was very  
ancient,  
and such  
as the time  
and estate  
of the  
Church re-  
quired  
then: but  
that which  
alter in  
place ther-  
of sprang  
vp among  
vs, was of  
latter time,  
and being  
at the first  
farre unlike  
to the other,  
the longer  
it flood,  
did not  
withstan-

of difficulty.

The second part.

plus) what suffer we vnder the tyranny  
offinne? Vnlearned men (such as *An-*  
*thony* and others: for he was altoge-  
ther vnlearned) doe take Heauen by  
violence: and we with all our learning,  
without hearts, behold, how wee lie  
groueling in flesh and bloud, And hee  
goeth forward in that place shewing  
the wonderfull and almost incredible  
tribulations that he had in this fight  
that day. After this he went forth in-  
to an orchard: and there hee had yet a  
greater conflict. For there all his plea-  
sures past represented themselues be-  
fore his eyes, saying; *Demitnesne nos, &*  
*a momento isto non erimus tecum ultra in*  
*eternum, &c.* What wilt thou depart  
from vs? And shall we be with thee no  
more for euer, after this moment? Shall  
it not be lawfull for thee to doe this or  
that no more hereafter? And then  
(saith Saint *Ausien*) O Lord, turne from  
the minde of thy seruant, to thinke of  
that which they obiected of my soule:  
what filth, what shamefull pleasures did  
they lay before mine eyes? At length  
hee saith, that after long and tedious  
combats, a marueilous tempest of wee-  
ping came vpon him: and being not a-  
ble to resist, he ran away from *Alipius*;  
and cast himselfe on the ground vnder a  
figtree,

Mark the  
gentle Rea-  
der.

App. 10.

Agree, and gaue full scope vnto his eies, which brought forth presently whole houds of teares. Which after they were a little past ouer, he began to speake to God in this sort: *Et in Domine: usque-  
quo? quam diu, quam diu? cras & cras?  
quare non modò? quare non hac hora finis-  
est turpitudinis mea?* Lib. I. c. 12. O Lord, how long wilt thou suffer me thus? How leng, how long shall I say, to morrow, to morrow? Why should I not doe it now? Why should there not be an end of my filthy life, cuen at this houre? And after this followeth his finall and miraculous conuersion, together with the conuer-  
sion of Alipius his companion, which because it is set downe briefly by him-  
selfe, I will recite his owne words, which are as followeth immedately vpon those which went before.

36 I did talke thus to God, and did weepe most bitterly, with a deepe con-  
trition of my heart: and behold I heard a voyce, as if it had been of a boy or maid singing from some house by, and often repeating. Take vp and reade, take vp and read, and straight way I changed my countenance, and beganne to thinke most earnestly with my selfe, whether children were wont to sing any such thing, in any kinde of game  
char

*S. Austin's  
finall con-  
uersion, by a  
voyce from  
heauen.*

that they vsed: But I neuer remember,  
that I had heard any such thing before.  
Wherefore repressing the force of my  
tears, I rose, interpreting no other thing  
but that this voyce came from Heauen,

S. Ambo-  
mies conuer-  
sion.

Athanasius  
in vita An-  
thony.

Mat. 19.

B

\* In such  
things as  
are peculi-  
ar or pro-  
pert to some  
as this was,  
there can  
be no ge-  
nerall rule  
drawne vnto  
others  
that can  
Stand by  
vndoubted  
warrant,  
without  
some speci-  
all calling

besides, and so may it well be doubted whether Saint Anthony  
had on that place sufficient ground-worke of those his doings,  
vntill hee had some speciall motion besides. It was other-  
wise with Saint Augustine, whose conuersion was not, but to  
such things as we are all bounden vnto, and vpon such a place,  
speaketh to all.

with me (which was Saint Pauls Epistles)  
and to reade the first Chapter that I  
should find. For I had heard afore of  
Saint Anthony, how he was admonished to  
bis conuersion, by hearing a sentence of  
the Gospell, which was read, when hee  
on occasion came into the Church: and  
the sentence was; *Goe, and sell all thou  
haft, and give to the poore, and thou shalt  
haue a treasure in Heauen: and come and  
follow mee.* Which saying Saint Anthony  
taking as spoken to him in particular,  
was presently conuerted to \* thee (O  
Lord.) Wherefore I went in haste to the  
place where Alipius sate, for that I had  
left my booke there when I departed: I  
snatched it vp, and opened it, and read  
in silence the first Chapter that offered  
it selfe vnto mine eyes: and thereia were

these

these words : Not in bankeiting, or in Rom. 13.  
drunkenesse : not in wantonnesse and  
chamber-workes : not in contention and e-  
mulation : bue doe you put on the Lord Ie-  
sus Christ : and doe you not performe the  
prudence of the flesh in concupisence.

Further then this sentence I would  
not reade, neither was it needfull. For  
presently with the end of this sen-  
tence, as if the light of security had  
beene powred into my heart, all the  
darkenesse of my doubtfullnesse fled a-  
way : wherevpon putting in my finger,  
or some other signe (which now I re-  
membee not) vpon the place, I closed  
the booke, and with a quiet coun-  
tenance opened the whole matter to *Alipiis*. And hee by this meanes vttered  
also that which now wrought in him,  
(which I before know not) he desired  
that he might see what I had read ; and  
I shewed him. He marked it all, and  
went further also then I had read. For  
it followeth in Saint *Paul*, (which I  
knew not. ) *Take unto you him that is yet  
weake in faith.* Which *Alipiis* applied  
vnto himselfe, and opened his whole  
state of doubtfullnesse vnto me. But by  
this admonition of Saint *Paul*, he was  
established, and was ioyned to me in  
my good purpose, but yet calmly, and  
without

Rom. 14.

without any troublesome cunction,  
according to his nature and manners,  
whereby he differed alwayes greatly  
from me in the better part.

*Her name  
was Moni-  
ca: a very  
holy woman,  
as be shew-  
eth, lib. 9.  
s. 9. 10. II.  
12. 13. 1.*

B  
 \* Which  
was but a  
more care-  
full endeuor  
in the way of  
godlinesse  
such as was  
not vsed of  
the com-  
munity.  
 & so is this  
example of  
his no pa-  
tronage to  
any of our  
late Mena-  
stries, or  
rules, that  
were laden  
with loosnesse and superstition: which notwithstanding some  
would gladly deface by this rule of his.

heart

heart and tongue praise thee, and let my bones say to thee, O Lord, who is like vnto thee? \* Let them say it (O Lord) and doe thou make answere (I beseech thee) and say vnto my soule; *I am thy salvation.* Hitherto are Saine Austens words.

<sup>a Lib. 9. s. 1.</sup>

*Annotations upon this confirmation.*

38 In this marueilous example of this famous mans conuersion, there be diuers things to be noted, both for our comfort, and also for our instruction. First is to be noted the great conflict he had with his ghostly enemy, before he could get out of his possession and dominion. Which was so much the more (no doubt) for that he was to bee so great a pillar [afterwardes in Gods Church. And we see *Alipius* found not so great resistance, for the enemy saw there was much lesse in him, to hurt his Kingdome then in *Austen*. Which ought greatly to animate them, that feele great resistance, and strong temptations against their vocation, assuring themselves, that this is a signe of grace and fauour, if they manfully goe through. So was Saint Paul called (as we read) most violently, being stricken downe to the ground, and made blinde by Christ before his conuersion: for that he was a chosen vessel to beare Christs name vnto the Gentiles.

*Those that are to be best men, have greatest conflict in their conversion.*

*Acts 9.*

*Of difficulty.*

39 Secondly, it is to be noted, that although this man had most strong passions before his conuersion, and that in the greatest, and most incurable diseases, which commonly afflict worldly men, as in ambition, covetousnesse and sinnes of the flesh, as himselfe before confesseth : which maladies possessed him so strongly indeed, as he thought impossible (before his conuersion) euer to subdue and conquer the same : yet afterward he proueth the contrary by the helpe of Gods omnipotent grace. Thirdly, also is to be noted, that he had not only a good victory ouer these passions, but also found great sweetnesse in the way of vertuous life. For a little after his conuersion he writeth thus : I could not be satisfied (O Lord) in those daies with

*Lib. 9 cap. 6.*

B

\* Whe  
the people  
of God did  
sing their  
Psalms of  
thanksgiv-  
ing and  
praises to  
God.

the marueilous sweetnesse which thou gauest me : How much did I weepe \* in thy Hymnes and Canticles, being vchemently stired vp with the voyces of thy Church, singeing most sweetly ? Those voyces did run into mine eares, and thy truth did melt into my heart, and thence did boile out an affection of piety, and made teares to run from me, and I was in most happy state with them.

40 Fourthly, is to be noted for our instruction and imitation : the behaviour

of

that of this man about his vocation. First in  
pas- searching and trying out the same by  
at in his repaire to Saint Ambrose, Simplicianus,  
isea- and others, by reading the word of  
and worldly God, frequenting of good company,  
fore and the like. Which thou oughtest also  
fes- good Reader) to doe, when thou fee-  
ght est thy selfe inwardly moued: and not  
euer polye dead as many are wont, resisting  
af- openly the holy Ghost with all good  
the- notions, and not so much as once to  
ird- giue eare to the knocking of Christ, at  
nor- the doore of their consciences. More-  
ns, the- ouer Saint Austen as wee see, refused not  
the meanes to know his vocation, but  
his- prayed, wept, and often times retired  
not himselfe alone from company to talke  
ith with God in that matter. Which ma-  
oue- ny of vs will neuer doe: but rather doe  
in- letest and flie all meanes, that may  
he- bring vs into those cogitations of our  
ose- conuersion. Finally, Saint Augustine  
hy- after he had once seene cleerely the will  
ce- and pleasure of God, made no more  
nd- say of the matter, but brake off strong-  
as- ly from all the world and vanities there-  
n. of- f; gaue ouer his Rhetoricke lecture  
ur- at Millan: left all hope of promotion  
of- in the Court, and betooke himselfe to  
o- serue God throughly: and therefore  
no maruell, if he receiued so great con-  
solation

S. Austens  
diligence in  
trying out  
hu vocation.

Apoc. 3:

Lib. 9. cap. 2.

solation and aduancement from GOD afterward, as to be so worthy a member in his Church. Which example is to be followed of all them that desire to keepe a good conscience, so far forth as each mans condition and state of life permitteth.

Violence to  
be used at  
the begin-  
ning of our  
conversion.

43 And hereby this occasion, I may not let passe to aduertise thee, good Reader, and also by S. Austens example to forewarne thee, that whosoeuer meaneth to make this resolution throughly, must vse some violence at the beginning. For as fire if you rush in vpon it with force, is easily put out; But if you deale softly, putting in one hand after another, you may rather hurt your selfe then extinguish the flame; So is it with our passions, who require manhood and courage for a time at the beginning, which whosoeuer shall vse, together with the other meane therevnto appertaining, hee shall most certainly find that thing easie, which now he thinketh heauy, and that most sweet, which now he esteemeth so unsauory. For prooef whereof, as also for conclusion of this Chapter, I will alledge a short discourse out of Bernard: who after his fashion prouecketh the same fitly out of the Scriptures. Christ saith

Bernard  
verba Enan-  
gely; Ecce  
nos reliqui-  
num omnia,  
etc.

D  
ber  
be  
epe  
ach  
nic.  
nay  
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which vnto vs ; Take my yoke, eou shall find rest. This is a marueilous nouelty : but commeth from him which maketh all things new. He that taketh vp a yoake findeth rest; hee that leaueth all, findeth in hundred times so much. - Hee knew well this (I meane that man according to the heart of God) which <sup>a</sup> said in his salme, \* Deth the seate of iniquity cleane thee. (O Lord) which fainest a labor in thy commandements ? Is not this a fained labour (deere brethren) in a commandement ? I meane, a light burden, an easie yoke, an annointed crosse. So in olde time he said to Abraham, <sup>b</sup> Take thy sonne Isaac whom thou louest, and offer him vnto me a sacrifice. This was a fained labour in a commandement : for Isaac being offered, he was not killed, but sanctified hereby. Then therefore if thou heare the voyce of God within thy heart, willing thee to offer vp Isaac (which signifieth ioy or laughter) feare not to obey faithfully and constantly : whatsoeuer thy corrupt affection iudgeth of the latter, be thou secure. Not Isaac, but Ram shall die for it, thy ioy shall not perish, but thy stubbornnes only, whose bernes are intangled with thornes, and cannot bee in thee without the prickings of anxiety. Thy Lord doth but

<sup>a</sup> Plat. 93.

B

\* The place being bet-  
ter consid-  
red, it doth  
not appeare  
that David  
so said: Ne-  
verthelesse  
that which  
Bernard  
doth gather  
out of it,  
doth stand  
very well  
with those  
words of  
Christ, that  
therewith-  
all he al-  
ledged of  
the light  
burden and  
easie yoke.

<sup>b</sup> Gen. 22.

tempt thee as he did Abraham, to see in what thou wilt doe. Isaac (that is, thy dier ioy in this life) shall not die, as thou affl imaginest, but shall liue : onely he must the be lifted vp vpon the wood, to the end that thy ioy may be on high, and that thou and maiest glory not in thine owne flesh, but of only in the crosse of thy Lord, by whom But thy selfe also art crucified : crucified (the say) but crucified to the world : foryno diff God thou liuest stil, and that much more fa then thou diddest before.

Gal.2.20.

## CHAP. II.

**O**f the second impediment, which is persi-  
cution, affliction, and tribulation, where-  
by many men are kept from the service of  
God.

**M**any there are in the world a broad, who either vpon these considerations before laid downe or for that they see sonie good men to liue as merily as themselues, are content to yeeld thus much, that in very deede they esteeme vertuous life to be pleasant enough: to such as are once entred in therevnto: and that in good sooth for their owne parts they could be content to follow the same, if ther might doe it with quiet and peace of all haads. But to request them vnto

see in such time or place, or with such order and circumstances, as tribulation, though affliction, or persecution may fall vpon them for the same ; they thinke it a reasonable vntreasonable to be demanded, though themselves very excusable, both before GOD and man, for refusing it. But this excuse is no better then the other going before, of the pretended difficulty : for that it standeth vpon a false ground, as also vpon an vnjust illation, made vpon that ground. The ground is this : That a man may liue virtuously, and serue God truly, with worldly ease, and without any affliction, tribulation, or persecution : Which is false. For that, albeit exterrall contradictions, and persecutions, do more in one time then in another ; more in this place than in that ; yet can there not be any time or place without some, both exterrall, and intertiall. Which althought(as I haue shewed before) in respect of the manisold cle helpe and consolations sent from GOD in counterpoize of the same, they seeme not heauy nor vnapleasant vnto the godly : yet are they in themselves both great and waigthy, as would appear if they fell vpon the wicked and impatient. Secondly, the illation made

vpon this ground, is vniust : for, that it alledgedeth tribulation, as a sufficient reason to abandon G O D S seruice, which G O D himselfe hath ordained for a meane to the contrary effect : that is, to draw men thereby vnto his seruice. For better declararion whereof (the matter being of very great importance) I will handle in this Chapter these foure points. First, whether it be ordinary for all that must be saued, to suffer some kinde of persecution, tribulation, or affliction. Secondly, what are the causes why G o D (so louing vs as he doth) would chuse and appoint so to deale with vs here in this life. Thirdly, what principall reasons of comfort a man may haue in tribulation. Fourthly, what is required at his hands in that state. Which foure points being declared, I doubt not but great light shall appeare in this whole matter, which seemeth to flesh and bloud to be so full of darkenesse and improbability.

*Whether all  
good men  
must suffer  
tribulation,  
or no.*

*John 16.*

2 And tocching the first, there needeth little proofe : for that Christ himselfe saith to his Disciples, and by them to all other his seruants : *In mundo perfuram sustinebitis* : In the world you shall sustaine affliction. And in another place ; *In your patience shall you posseſſe*

seffe your soules. That is, by suffering pa-  
tiently in aduersities: which Saint Paul Luke 11.  
yet vittereth more plainly when he 2 Tim.3.  
saith; *All those that will live godly in Iesu*  
*Christ shall suffer persecution.* If all, then none  
can be excepted. And to signifie yet fur-  
ther the necessity of this matter, both  
Paul and Barnabas also did teach (as  
Saint Luke reporteth) *That we of ne-*  
*cessity must enter into the Kingdome of*  
*G O D by many tribulations,* vsing the word  
*Oportet,* which signifieth a certaine ne-  
cessity. And Christ himselfe yet more  
reuealeth this secret, when he saith to  
Saint John the Euangelist; *That he cha-*  
*ffiseth all those whom he loueth.* Which  
words the Apostle as it were expoun-  
ding to the Hebrewes, saith; *Flagellat*  
*omnem filium quem recipit:* He whippeth  
euery child whom he receiueth. And  
the Apostle vrgeth this matter so farre  
in that place, as hee affirmeth plainly  
all those to be bastards, and no chil-  
dren of God, which are not afflicted by  
him in this life. The same position  
Saint Paul holdeth to Timothy; *Sis-*  
*stimus, & conregnabimus:* If we suffer  
with Christ, we shall raigne with Christ,  
and no otherwise. Wherein also con-  
curreth holy Dauid, when he saith;  
*Multe tribulationes istorum:* The iust

Acts 14.

Apoc.3.

Heb.11.

Verse 8.

2 Tim.24.

are appointed to many tribulations.

**Mat. 10.**

**2 Tim. 2.**

**Cap. 2. &c.**

**Mat. 8.**

**Tob 7.**  
**Tob 5.**

**Job 13.**

3 The same might be proued by many other meanes, as by that Christ saith; *Hee came not to bring peace: but the sword into the world.* Also by that Saint Paul saith; *That no man can be crowned except he fight lawfully.* But how can we fight, if we haue no enemy to oppugne vs? The same signifieth Christ in the *Apocalyps*, when he repeateth so often, that heauen is onely for him that conquereth. The very same is signified by the ship whereinto Christ entred with his Disciples, which was tossed and tumbled as if it would haue beene drowned: this (I say) by the ancient Fathers exposition, was a figure of the troubles and affliction that all those should suffer, which doe rowe in the same ship with Christ our Saviour. The same also is proued by that the life of man is called a Warfare vpon the earth: and by that he is appointed to labour and trauell while he is here: also by that his life is replenished with many miseries: euен by the appointment of God after mans fall. The same also is shewed by that, that God hath appointed euery man to passe through the paines of death, before he come to joy: also, by the infinite

finite contradictions, and tribulations both within and without, left unto man in this life: as for example, within are the rebellions of his concupis-  
cence, and other miseries of his minde  
wherewith hee hath continually to  
make warre, if hee will saue his soule.  
Without are the world, and the Diuell,  
which doe neuer cease to assault him,  
now by faire meanes, and now by foule;  
now by flattery, and now by threat:  
now alluring by pleasure and promoti-  
on; now terrifying by affliction and  
persecution: against all which the good  
Christian hath to resist manfully, or else  
he leeseth the crowne of his eternall sal-  
uation.

<sup>4</sup> The very same also may be shew-  
ed by the examples of all the most re-  
nowned Saints from the beginning:  
who were not onely assaulted internally  
with the rebellion of their owne  
flesh: but also persecuted and afflicted  
outwardly: thereby to confirme more  
manifestly this purpose of God. As we  
see in *Abel*, persecuted and slaine by <sup>Gen. 4.</sup>  
his owne brother, as soone as euer hee  
began to serue God: also in *Abraham*, <sup>Gen. 22.</sup>  
afflicted diuersly after hee was once  
chosen of God, and most of all by ma-  
king him yeeld to the killing of his  
owne

~~Thud. 6.~~~~Mat. 5.13.~~~~Luke 13.~~~~Job 1.~~~~Tob. 2.~~~~Tob. 12.~~~~Heb. 11.~~

owne deare and onely childe. Of the same cup dranke all his children and posterity that succeeded him in Gods fauour: as *Isaac, Jacob, Joseph, Moses*, and all the Prophets: Of which Christ himselfe giueth testimony, how their bloud was shed most cruelly by the world. The affliction also of *Job* is wonderfull, seeing the Scripture affirmeth it to haue come vpon him by Gods speciall appointment, hee being a most iust man. But yet more wonderfull was the affliction of holy *Tobias*, who among other calamities, was stricken blind by the falling downe of Swallows dung into his eyes: of which the Angell *Raphael* tolde him afterward: Because thou wert a man acceptable to GOD, it was of necessarie that this temptation shoulde prooue thee. Behold the necessity of afflictions to good men, I might adde to this the example of *David*, and others: but that the Apostle giueth a generall testimony of all the Saints of the Old Testament, saying; That some were racked, some reproached, some whipped, some chained, some imprisoned: others were stoned, cut in pieces, tempied and slaine with the sword: some went about in haire-cloth, in skinnes of goates, in great need, pressed and afflicted

wall

Of the wandering and biding themselves in wildernesses ; in hills, in caves and holes under ground, the world not being worthy of them. Of all which hee pronounceth this comfortable sentence to bee noted of Christ vnto all men ; *Non suscipientes redemtionem ut meliorem inuenirent resurrectionem :* That is, GOD would not deliuer them from these afflictions in this life, to the end their resurrection and reward in the life to come, might be more glorious. And this of the Saints of the old Testament.

5. But now in the new Testament founded expressly vpon the Crosse, the matter standeth much more plaine, and that with great reason. For if Luke 24. Christ could not goe into his glory, but by suffering, as the Scripture saith ? then by the most reasonable rule of Christ, affirming, that *The seruant hath not priuiledge aboue his master,* it must needs follow, that all haue to drinke of Christs cup, which are appointed to bee partakers of his glory. And for proofe hereof looke vpon the dearest friends that euer Christ had in this life ? and see whether they had part thereof, or no. Of his mother, Simeon prophesied, and told her at the beginning : *that the sword of tribulation* Luke 2. Mat. 10.  
Luke 6.  
Mat. 10.

N 5. Should

**2 Cor. 4.**  
**2 Cor. 4.**  
**6. 11. 12.**  
**A. 22. 20.**  
**Rom. 1.**

**Tertul. lib.**  
**de pre script.**  
**heretic. le-**  
**vom. lib.**  
**cont. Ierom.**

**Mat. 10.**

should passe her heart. Signifying thereby the extreme afflictions that shée fel afterward in the death of her sonne, and other miseries heaped vpon her. Of the Apostles it is evident, that besides all the labours, trauels, needs, sufferings, persecutions, and calamities, which were infinite, and in mans sight intolerable (if wee beleue Saint Paul, recounting the same) besides all this (I say) God would not be satisfied, except he had their bloud also : and so we see that he suffered none of them to dye naturally, but onely Saint John; albeit, if wee consider what John also suffered in so long a life as hee lived, being banished by Domitian to Patmos : and at another time thrust into a Tunne of hot oyle at Rome (as Tertullian and Saint Hierom do report) we shall see that his part was no lesse then others in this cup of his master. I might reckon vp here infinite other examples: but it needeth not. For it may suffice that Christ hath giuen this generall rule in the new Testament: *Hec that takeith not vp his crosse and followeth me, is not worthy of me.* By which is resolved plainly, that there is no salvation now to be had, but onely for them that take vp (that is, do beare willingly)

the

hereby their proper crosses, and therewith doe follow their Captaine, walking on with his crosse on his shoulders before them.

6 But here some man will say; If this be so that no man can be saued without a crosse, that is, without affliction and tribulation: how doe all those that live in peaceable times and places, where no persecution is, no trouble, no affliction, no tribulation? To which I answer: first, that if there were any such time or place, the men living therein should be in great danger: according to the saying of the Prophet; They are ~~Plal. 92.~~  
 nor in the labour of other men. Nor yet whipped and punished as others are: and therefore pride possessed them, and they were couered with iniquite and impietie: and their iniquitie proceeded of their farnesle or abundance. Secondly, I answere; that there is no such time or place so voide of tribulation, but that there is alwayes a crosse to be found for them that will take it vp. For either is there pouerry, sicknesse, slander, enmity, iniury, contradiction, or some like affliction offred continually: for that those men never want in the world; whereof the Prophet faid; These that die render euill for good, did detract from me for that I followed goodnessse. At the least wise, therec never want

An obiect  
answered.

Psal. 39. 7

want

Mat. 7.

*Time of  
peace more  
dangerous  
then of per-  
secution.*

A parable.

want those domesticall enemies, of which Christ speaketh : I meane, either our kindred and carnall friends, which commonly resist vs, if wee begin once throughly to serue God, or else our owne disordinate affections, which are the most perillous enemies of all : for that they make vs warre vpon our owne ground. Againe, there never want the temptations of the world, and Dewill: the resisting whereof is much more difficult in time of peace and wealth then in time of exteraall affliction and persecution : for that these enemies are stronger in flattery then in force : which a godly Father expreffeth by this parable : The Sunne and Winde (saith he) agreed on a day to prooue their severall strengthes, in taking a cloake from a wayfaring man. And in the forenoone the winde vsed all violence that he could to blow off the said cloake, but the more he blew the more fast held the traueller his cloake, and gathered it more closely about him. At afternoone the Sunne set foorth his pleasant beames, and by little and little so entred into this man, as he caused him to yeeld and put off, not onely his cloake, but also his coat. Whereby is meant (saith this Father) that the allurements

urements of pleasure are more strong and harder to be resisted, then the violence of persecution. The like is shewed by the example of **David**, who resist<sup>ed</sup> easily many assaults of aduersity : but yet fel dangerously in time of prosperity. Whereby appeareth that vertuous men haue no leſſe Warre in time of peace, then in time of persecution : and that there never wanteth occasion of bearing the croſſe, and ſuffering affliction, to him that will accept of the ſame. And this may ſuffice for this firſt point to proue that euery man muſt enter into Heauen by tribulation, as **Saint Paul** <sup>The cauſe why God ſendeth affliction to the godly.</sup> ſaith,

7 Touching the ſecond, why **G O D** would haue this matter ſo : it were ſufficient to anſwere, that it pleased him \* There belt ſo, without ſeeking any further was great reason of his meaning] herein: euen as it pleased him \* without all reason in our fight, to abafe his ſonne ſo much as

<sup>B</sup>  
for that ſee-  
ing man  
hath ſinned,  
by man,

was the iuſtice of God to be ſatisfied, which notwithstanding no man, but he alone could doe. Wherby it might ſeeme, that although God hath giuen to this our Author, a very good gift in perfwading to godlienesſe of life, for which we haue to esteem of him accordingly: yet hath he not giuen him therewithall, ſo full a knowledge of the myftery of our redempſion in Christ. So it is leſſe maruell that he is in matters of controuerſie further to ſeek, then otherwise by his godly diſpoſition, we may. thinke that he ſhould,

to send him hither into this world to suffer and die for vs. Or if we will needs haue a reason hereof, this one might be sufficient for all: that seeing we leoke for so great a glory as wee doe, wee should labour a little first for the same, and so bee made somewhat worthy of Gods fauour and exaltation. But yet for that it hath pleased his diuine maiestie, not onely to open vnto vs his will and determination for our suffering in this life: but also diuers reasons of his most holy purpose and pleasure therein, for our further incouragement and consolation which doe suffer: I will in this place repeate some of the same, for declaration of his exceeding great loue, and fatherly care towards vs.

<sup>v</sup>  
Increase of  
glory.  
3 Tim. 3.  
Apoc. 2.

8 The first cause then, and the most principall, is to increase thereby our glory in the life to come. For hauing appointed by his eternall wisdome and justice, that none shall be crowned there but such as endure (in some good measure) a fight in this world: the more and greater combaſts that hee giueth (together with sufficient grace to overcome therein) the greater crowns of glory prepareth hee for vs at our resurrection. This cause touching the Apostle in the words alledged of the

Saints

Saints of the olde Testament, to wit ;  
 that they received no deliuerance  
 from their miseries in this world, to the  
 end they might finde a better resurrec- Heb. 11. 13.  
 tion in the world to come. This also  
 meant Christ expressly when he said ;  
*Happy are they which suffer persecution,* Mat. 5. 10.  
*for theirs is the Kingdome Heauen :* hap-  
*py are you when menspeake euill and per-*  
*secute you, &c. Reioyce and be glad (I say)*  
*for that your reward is great in Heauen.*  
 Hitherto also doe appertaine all those  
 promises : *Of gaining life by leessing life :* Mat. 10.  
*of receiving an hundred for one, and the* Mat. 19.  
*like. Herehence doe proceed all those* Ezay 33.  
*large promises to mortification and*  
*newnesse of life. In both which are*  
*great conflicts against the flesh, world,*  
*and our owne sensuality, and cannot*  
*be performed but by sufferings, and af-  
 fliction. Finally, Saint Paul declareth*  
*this matter fully when he saith ; That a li-  
 tle and short tribulation in this life worketh a*  
*weight of glory above all measure in the heigh of*  
*Heauen.*

9. The second cause why God appoin-  
 ted this, is to draw vs thereby from the *Hire of the*  
*one of the world his professed enemies* *world.*  
 As in the next Chapter shall be shewed  
 at large. This cause Saint Paul vitereth  
 in these words ; *Wee are punished of God,* Cor. 11. 25.

to the end we should not bee damned with this world. Euen then, as a nurse, that to weane her child from the liking of her milke, doth annoiint her teate with A-loes : or some other such bitter things : so our mercifull Father, that would retire vs from the loue of worldly delights, whereby infinite men doe perish daily vseth to send tribulation : which of all other things hath most force to worke that effect : as we see in the example of the prodigall sonne, who could by no meanes be staied from his pleasures but onely by affliction.

Luke 15.

3  
A medicine  
to cure our  
diseases.

Eccles. 28.

Prov. 19.  
Tob. 12.

Dan. 4.  
2 Mac. 9.  
2 Chron. 33.

10 Thirdly, God vseth tribulation as a most present and Soueraigne medicine to heale vs of many diseases, otherwise almost incurable. As first, of a certaine blindnesse, and carelesse negligence in our state, contracted by wealth and pouerty. In which sense the Scripture saith : *That affliction giueth understanding.* And the wise man affirmeth : *That the rod bringeth wisdome:* as also the sight of Tobie was restored by the bitter gall of a fish. And wee haue cleere examples in Nabuchodonosor, Saul, Antiochus, and Manasses : all which came to see their owne faults by tribulation, which they would never haue done in the time of prosperitie.

ie. The like we read of the brethren  
of Ioseph, who falling into some affliction  
in Ægypt, presently entred into  
their owne consciences, and said; *We  
suffer these things mortbily, for that wee  
sinned against our brother.* And as tri-  
bulation bringeth this light, whereby  
we see our owne defects: so helpeth it  
greatly to remoue and cure the same:  
wherein it may bee well likened vnto  
the rod of Moses: For as that rod stri-  
king the hard rockes, brought forth wa-  
ter, as the Scripture saith: so this rod  
of affliction falling vpon stony hearted  
sinners, mollifieth them to contrition,  
and oftentimes bringeth foorth the  
flouds of teares to repentance. In re-  
spect whereof holy Tobie saith to God; *Tob. 3.  
In time of tribulation thou forgiuest sinne. Job 23. : ]*  
And for like effect it is compared also  
to a file of iron, which taketh away the  
rust of the soule; also to a purgation,  
that driueth out corrupt humours: and  
finally, to a goldsmiths fire, which con-  
sumeth away the refuse mettals, and fi-  
neth the gold to his perfection. *I will  
try thee by fire to the quicke* (saith God to  
a sinner, by Esay the Prophet) *and I will  
take away all thy Tinne and refuse mettall.*  
And againe, by Ieremie; *I will melt them,  
and try them by fire.* This hee meant of  
the

Gen. 42.

Exod. 17.

Deut. 8.

Psal. 57.

Tob. 3.

Job 23. : ]

Pron. 17.

Eccles. 2. ,

Sap. 3.

Ezech. 13.

Ezech. 14.

Job 33.

Verse 23.

the fire of tribulation, whose property  
is ( according as the Scripture saith )  
to purge and fine the soule , as fire pur-  
geth and fineth gold in the furnace.  
For besides the purging and remouing  
of greater sinnes, by consideration and  
contrition, ( which tribulation wor-  
keth, as hath been shewed ) it pur-  
geth also the rust of infinite euill pa-  
ssions, appetites, and humours in man;  
as the humour of pride, of vaineglory,  
of sloth, of choler, of delicate nicenesse,  
and a thousand moe, which prosperity  
ingendreth in vs. This God decla-  
reth by the Prophet Ezechiel , saying,  
of a rusty soule; Put her naked upon the  
hot coales, and let her heate there, until  
her brasse bee melted from her, and until  
her corruption bee burned out, and her ruff  
consumed. There bath beene much labour  
and sweat taken about her, and yet ou-  
much rust is not gone out of her. This al-  
so signifieth holy Job, when hauing said,  
that G O D instructeth a man by discipline  
or correction, to the end bee may turne him  
from the things that bee halfe done, and de-  
liver him from pride : which is vnderstood  
of his sinfull acts: hee addeth a little af-  
ter, the manner of this purgation, say-  
ing; His flesh being consumed by punish-  
ment: let him returne againe to the dayes of

That is, all his fleshy humors  
and passions, being now consumed by  
punishments and tribulations, let him  
begin to live againe in such purity of  
soul, as he did at the beginning of his  
youth, before he had contracted these  
ill humours and diseases.

Neither onely is tribulation a <sup>4</sup>prosternant  
strong medicine to heale sinne, and to ~~time~~  
urge away the refuse mettals in vs of  
yasse, tinne, iron, lead, and drosse, as *Ezek.23.*  
God by *Ezechiel* saith: but also a most  
excellent preseruatiue against sinne  
for the time to come; according as  
good King *David* saith; *Thy discipline Psal.135.*  
*O Lord*) hath corrected mee for euermore.  
that is, it hath made me wary and  
watchfull, not to commit siane againe,  
according as the Scripture saith in ano-  
ther place; *A grieuous infirmity or affliction maketh the soule sober.* For which  
cause the Prophet *Ieremy* calleth tribula-  
tion *Virgam vigilanteum:* A watchfull *Ier.30.*  
od. That is, *S.Ierom* expoundeth it, a  
od that maketh a man watchfull. The  
ame signifieth God when he said by *O-*  
the Prophet; *I will hedge in thy way with thornes:* That is, I will so close thy  
life on euery side with the remembrance  
and feare of affliction, that thou shalt  
not dare to tread awry, lest thou tread  
upon

vpon a thorne. All which good David presfeth of himselfe in these words; *Before I was humbled and brought low by affliction I did sinne and offend thee (O Lord) but after that time I haue kept thy commandements.*

Psal. 119.

*A preventi-  
on of punish-  
ment.*

*Ser. 55. in  
Capit.*

Num. x.

*To promise  
us.*

Gen. 27.

12 Of this also appeareth another cause, why God afflicteth his elect in this life: and that is, to prevent his iustice vpon them, in the world to come. Touching which Saint Bernard saith thus. Oh would to G O D some man woulde now before hand prouied for my heauenly abundance of waters, and to mine eyne a fountaine of teares; for so happily the burning fire should take no hold, where the running teares had cleansed before. And the reason of this is, (as that holy man himselfe noteth after) for that G O D hath said by Naum the Prophet; *I have afflicted thee once, and I will not afflict thee againe: there shall not come from me a double tribulation.*

13 Sixthly, GOD sendeth tribulation vpon his seruants, to proue them thereby, whether they be faithfull and constant or no: that is, to make them selues and other men see and confess how faithfull or vnfaithfull they are. This after a sort was figured when Iesse would grope and touch his Sonne Iacob before he would blesse him. And this

## The second Chapter. Of tribulation.

Scripture expresseth plainly, when  
 ; Barking of the tribulation laid vpon A-  
 abraham; It addeth, *Tentauit Deus Abra-* Gen.22.  
 m. God tempted Abraham, by these  
 means to proue him. And Moses said  
 the people of Israel; *Thou shalt re-*  
*Dent. 8.*  
*member how thy GOD led thee forty yeeres*  
*out the desert to afflict thee, and tempt*  
*thee, to the end it might appeare what was*  
*thy heart: whether thou wouldest keepe*  
*Commandements or no.* And againe, Deut. 13.  
 few Chapters after; *Your GOD and*  
*OUR D doth tempt you, to the end it may be*  
*manifest whether you loue him or no, with all*  
*your bearts, and with all your soules.* In  
 which sense also the Scripture saith of  
 Iacob, after many praises giuen vnto  
 him, That *GOD left him for a time to bee*  
*tempted, that the thoughts of his heart might*  
*be made manifest.* And that this is  
 GODS fashion towards all good men,  
 King David sheweth in the person of all,  
 when he saith; *Thou hast proued vs O Lord,* Psal.63.  
*Thou hast examined vs by fire, thou hast*  
*tribulation vpon our backes, and hast*  
*brought men vpon our heads.* And yet how  
 well he liked of this matter he signifieth,  
 when he calleth for more thereof in  
 another place, saying? *Try me, O LORD,* Psal.25.  
*and tempt me, burne my reimes and heart*  
*within me.* That is, try me by the way  
 of

Eccles. 9.

Luke 8.

7  
To make  
men run to  
God.

Gen. 11.

of tribulation and persecution ; searching out the secrets of my heart and reines, to let the world see whether I will sticke to thee in aduersity or no. This said, the holy Prophet, well knowing that, which eruer in another place the holy Ghost vittereth that *As the furnace trieth the potters vessels, tribulation trieth men.* For as the sound vessels only doe hold when they come to the furnace, and those which are crafed doe breake in peeces : so in time of tribulation and persecution, the vertuous onely stand to it, and the counterfeit b<sup>e</sup>wray themselves : according to the saying of Christ ; *In tempore tentationis redimuntur : They depart from me in time of temptation.*

14 The seuenth reason, why God laicth tribulation vpon the vertuous is thereby to make them run vnto him for aid and helpe ; even as the mothe to make her childe more to loue her and to runne vnto her, procureth the same to be made afraid and terrified by others. This God expresseth plainly by the Prophet Ose, saying of those that he loued ; *I will draw them unto me, in the ropes of Adam, in the chaines of loue, and will see me vnto them, as though I raised youke vpon their iaw bones.* By the ropes of Adam, he meaneth affliction, whereb<sup>h</sup>

which he drew Adam to know himselfe, as al-  
ness to appeareth by that he addeth of the  
e to eauy yoake of tribulation, which hee  
that will lay upon the heads and faces of his  
hick seruants, as chaines of loue, thereby  
to draw them vnto him. This chaine  
had drawne David vnto him when hee  
did ; O Lord, thou art my refuge, from the Psal. 32.  
ibulation of sinners. Also those where-  
of Esay saith ; They sought thee out O Lord <sup>Esay 26.</sup>  
their affliction. As also those of whom psal. 13.  
said said ; Infirmitie were multiplied up-  
on them, and after that they made haste to  
me. And God saith generally of all  
good men ; They will rise betimes in the Oſe  
morning, and come to me in their tribula-  
tion. Wherefore holy King David, de-  
iring to doe certayne men good, and to  
win them to GOD, saith in one of his  
Psalmes, Fill their faces (O Lord) with psal. 83.  
hame and confusion, and then will they  
eke unto thy name. And this is true (as  
said) in the elect and chosen seruants  
of God : but in the reprobate this rope  
draweth not, this yoake holdeth not,  
either doth this chaine of loue winne  
them vnto God. Whereof God him- <sup>Ier. 3.</sup>  
selfe complaineth, saying ; In vaine haue  
stricken your children, for they haue not  
reiuied my discipline. And againe, the  
Prophet Jeremy saith of them to God ;  
Then

## Tribulation.

## The second part.

*Thou hast crushed them, and they haue refused to receive thy discipline : they haue hardened their faces euен as a rocke, and will not returne to thee. Behold, they haue rent their yoke, and broken the chaines.*

8  
To manifest  
Gods power  
and loue  
in deliuering

15 Of this now ensueth an eight reason, why God bringeth his seruants into affliction: to wit, thereby to shew his power and loue in deliuering them. For as in this world a princely mind desireth nothing more, then to haue occasion whereby to shew his ability and good will vnto his deere friend; so G o D, which hath all occasions in his owne hand, and passeth all his creatures together in greatnesse of loue, and nobility of mind, worketh purposely divers occasions and opportunities, whereby to shew and exercise the same. So he brought the three children into the burning furance, thereby to shew his power and loue in deliuering them.

Dan. 3.6.13  
Iob 1.2.  
Gen. 31.  
Tob. 2.13.

So he brought Daniel into the Lyons den, Susanna vnto the point of death, Iob into extreame misery, Joseph into prison, Tobie vnto blindefesse; thereby to shew his power and loue in their deliuernace. For this cause also did Christ suffer the ship to bee almost drowned, before he would awake, and Saint Peter to bee almost vnder water before hee would

would take him by the hand.

19 And of this one reason many other reasons and most comfortable causes doe appeare of Gods dealing herein. As first, that we being deliuered from our afflictions, might take more ioy and delight thereof, then if wee had neuer suffered the same. For as water is more gratafull to the waifaring man, after a long drythe ; and a calme more pleasant unto passengers after a troublesome tempest : so is our deliuerie more sweet after persecution or tribulation : according as the Scripture saith ; *Speciosa misericordia Dei in tempore tribulationis :* the mercy of God is beautyfull and pleasant in time of tribulation. This signifieth also Christ when he said ; *Your sorrow shall be turned into ioy,* that is, you shall reioyce that euer you were sorrowfull. This had David proued, when he said ; *By rod (O Lord) and thy stasse haue comforted me :* that is, I take great comfort that euer I was chastised with them. And againe : *According to the multitude of my sorowes, thy consolations haue made ioyfull my minde :* that is, for every sorrow that I received in time of affliction, I receive now a consolation after my deliuerance. And againe in another place ; *I will exult and reioyce in thy mercy, O Lord.*

And

<sup>9</sup>  
The joy of  
deliuerance.

Eccles. 35.

Psal. 28.

Psal. 39.

Psal. 30.

And wherefore ( good King ) wilt thou  
reioyce ? it followeth immediately ; For  
that thou hast respected mine abasement , and  
hast deliuered my soule from the necessitie  
wherein shee was , and hast not left me in the  
bands of mine enemie . This then is one  
most gracious meaning of our louing  
and mercifull Father , in afflicting vs for  
a time ; to the end our ioy may be the  
greater after our deliuerance , as no  
doubt but it was in all those whom  
haue named before , deliuered by God  
mercy ; I meane Abraham , Joseph , Da-  
niel , Sidrach , Misach , and Abednago , Si-  
anna , Job , Tobias , Peter , and the rest , who  
ooke more ioy after their deliuerance  
then if they had neuer been in affliction  
at all . When Iudith had deliuered  
Bethulia , and returned thither with Hol-  
fernes head : there was more hearty ioy  
in that City , then euer there would haue  
been if it had not been in distresse . When  
Saint Peter was deliuered out of prison by  
the Angell , there was more ioy for his  
deliuerance in the Church , then could  
haue been , if he had neuer been in pris-  
on at all .

Judith 6.  
34. 15.

Act 12.

Thanksgiv-  
ing for our  
deliuerance.

17 Out of this great ioy resulted  
another effect of our tribulation , much  
pleasant to God , and comfortable to  
our selues : and that is a most heart-  
ing and

and earnest thanksgiving to God for our deliuerance: such as the Prophet said, when he said, after his deliuerance; *I for my part will sing of thy strength, and will exhort thy mercy betimes the morning, for that thou hast beene my deliverer, and refuge in the day of my tribulation.* Such hearty thankes and praise did the children of Israel yeeld to God for their deliuerance, when they were passed ouer the red sea in that notable remembrance of theirs, which beginneth; *Cantamus Domino.* And is registred by Moses in Exodus. From like hearty effect we have also theole songs of Anna, Deborah, and Judith, moued thereunto by the membrance of their affliction past.

Psal. 53.

And finally, this is one of the chiefest things that God esteemeth and desith at our hands: as he testifieth by the Prophet, saying; *Call upon mee in the day of tribulation: I will deliver thee: and thou shalt honour me.*

Psal. 50.

Besides all these, God hath yet other reasons of laying persecution on vs: as for example, for that by suffering and perceiuing indeed Gods assistance and consolation therein, wee maue to bee so hardy, bold, and conuict in his seruice, as nothing after-  
ward can dismay vs: euен as Moses,

Exod. 15.  
1 Kings 2.  
Judg. 5.  
Judith 12.

Oz though

xi  
Emboldening  
vs in Gods  
service.

**Of tribulation.****The second part.****Exod. 4****Plal. 45.**

<sup>72</sup>  
**The exercise  
of all the  
virtues.**

**Faith.****Hope.****Charity.****Obedience.**

though he were first afraid of the serpent made of his rod, and fled away from it : yet after by Gods commandment he had once taken it by the tail hee feared it no more. This the Prophet David expresseth notably, who he faith ; God hath beene our refuge, and strength, and helper in our great tribulation and therefore we will not feare, if the whole earth should bee troubled, and the mountain cast into the midst of the sea : What great confidence can bee imagined then this ?

19. Againe, by persecution and affliction GOD bringeth his children the exercise of many of those virtues that doe belong to a Christian man, and to enter into some reasonable possession of them. As for example : Faith is exercised in time of tribulation, considering the causes of GODS exercising of vs, and believuing most assuredly the promises hee hath made for our deliuerance. Hope is exercised conceiuing and assuring her selfe the reward promised to them that ser patiently. Charity is exercised considering the loue of Christ suffering for vs, and thereby prouoketh affliction to suffer againe with him. Obedience is exercised in conformitie

wils to the will of Christ. Patience <sup>Patience.</sup>  
 bearing quietly. Humility in abasing <sup>Humility.</sup>  
 our selues in the sight of God. And  
 likewise all other vertues, belonging  
 to a good Christian, are stirred vp, and  
 established in man by tribulation, ac-  
 cording to the saying of Saint Peter ; <sup>1 Pet. 5.</sup>  
 GOD shall make perfect, confirme, and es-  
 tablish those which haue suffered a little for his  
 name.

20 Finally, GOD's meaning is, by <sup>60</sup>  
 saying persecution and affliction vpon <sup>To make vs</sup>  
 us, to make vs perfect Christians : that <sup>like vnto</sup>  
 we, like vnto Christ our Captaine, <sup>Christ.</sup>  
 whom the Prophet calleth ; *Vixum do-*  
*nun, & scientem infirmitatem :* A man  
 of sorrowes, and one that had tasted  
 of all manner of infirmities : thereby  
 to receive the more glory at his re-  
 turne to Heauen, and to make more  
 glorious all those that will take his  
 part therein. To speake in one word,  
 God would make vs by tribulation cru-  
 cified Christians, which is the most ho-  
 morable title that can bee giuen vnto  
 a creature : crucified ( I say) and mor-  
 tified to the vanities of this world, to  
 the flesh, and to our owne concupis-  
 cence and carnall desires : but quicke  
 and full of all lively spirit, to vertue,  
 godlinesse, and deuotion. This is the

Iob. 5.

Mat. 5.

heauenly meaning of our soueraignt  
Lord and God, in sending vs persecu  
tion, tribulation, and affliction, in re  
spect whereof holy Job doubteth not  
to say; *Blessed is the man that is afflicted by  
GOD.* And Christ himselfe yet more  
expressly; *Happy are they which suff  
per persecution.* If they are happy and bles  
sed thereby: then are the worldi  
greatly awrie, which so much abhorre  
the sufferance thereof: then is GOD  
but vntthankfully dealt withall by ma  
ny of his children, who repine at the  
happines bestowed vpon them: where  
as indeede they should accept it with  
joy and thanksgiving. For prooфе an  
better declaration whereof, I will en  
ter now into the third point of this  
Chapter, to examine what reasons and  
causes there be, to induce vs to the  
joyfullnesse and contentation of tribula  
tion.

The third  
part of this  
Chapter,  
why tribula  
tion shoud  
be received  
joyfully.

21 And first the reasons laid down  
already of Gods mercifull and fatherly  
meaning in sending vs affliction  
might bee sufficient for this matter  
that is, to comfort and content an  
Christian man or woman, who take  
delight in Gods holy prouidence to  
wards them. For if God doe send af  
fliction vnto vs, for the increase of

our glory in the life to come: for drawing vs from the infection of the world: for opening our eyes, and curing our diseases: and for preseruing our soules from finne hereafter (as hath beeene shewed) who can bee iustly displeased therewith, but such as are enemies vnto their owne good? Wee see that for the obtaining of bodily health wee are content, not onely to admit many bitter and vnpleasant medicines: but also (if nee de require) to yeeld willingly some part of our blood to be taken from vs. And how much more shoud wee doe this, to the end that wee hazard not the eternall health and saluation of our soule? But now further, if this medicine haue so many more commodities besides, as haue beeene declared: if it serue here for the punishment of our sinnes, due otherwise at another place in farre greater quantity and rigour of iustice: if it make a triall of our estate, and doe draw vs to God; if wee procure Gods loue towards vs: yeeld matter of ioy by our deliuernace: prouoke vs to thankfulness: embolden and strengthen vs: and finally, if it furnish vs with all vertues, and doe make vs like to Christ himselfe, then is there singular great  
 O , cause,

Act 5.

cause, why we should take comfort and consolation therein : for that to come neere and to be like vnto Christ, is the greatest dignity and prechenunence in the world. Lastly, if Gods eternall wisedome hath so ordained and appointed that this shall bee the badge and liuery of his Sonne : the high way to Heauen, vnder the standard of his crosse : then ought wee not to refuse this liuery : not to fly this way but rather with good Peter and Iohn, to esteeme it a great dignitie to bee made worthy of the most blessed participation thereof. Wee see, that to weare the colours of the Prince, is thought prerogatiue among Courtiers in this world : but to weare the robe or crowne it selfe, were too great a dignitie for any inferiour subiect to receiue. Yet Christ our Lord and King is content to impart both of his with vs. And how then ought we (I pray you) to accept thereof?

22 And now (as I haue said) these reasons might be sufficient to comfort and make ioyfull all those that are called to suffer affliction and tribulation. But yet there want not some more particular considerations besides. Whereof the first and most principall is, that

this matter of persecution commeth Speciall consideratiōn  
not by chance or casaultie, or by any  
generall direction from higher powers:  
but by the speciall prouidence and consideratiōn  
peculiar disposition of God:  
peculiar disposition of God: as Christ sheweth at large in Saint Mattheus Gospell: that is, this heauenly medicine or potion is made vnto vs, by Gods owne hand in particular. Which Christ signifieth, when he saith; Shall I not drinke of the cup which my Father hath giuing mee: That is, seeing my Father hath tempered a potion for mee, shall I not drinke it? As who would say, it were too much ingratitude. Secondly, is to bee noted, that the very same hand of God which tempered the cuppe for Christ his owne Sonne, hath done the same also for vs, according to Christ his saying; You shall drinke of my cup. That is, of the same cuppe which my Father hath tempered for me. Hereofit followeth: that with what heart and loue God tempered this cuppe vnto his owne Sonne: with the same hee hath tempered it also to vs: that is, altogether for our good, and his glory. Thirdly, is to be noted, that this cuppe is tempered with such speciall care (as Christ saith) that what trouble or danger soever it seeme

Mat. 10. John 16. Mat. 10. Luke 21. Mar. 10.

Psal.79.

to worke: yet shall not one haire o  
our head perish by the same. Nay,fur  
ther is to be noted, that which the  
Prophet saith; *O L O R D , thou shal*  
*giue vs to drinke in teares, in measure.* Tha  
is, the cup of teares and tribulation sha  
be so tempered in measure by our hea  
uenly Physitian, as no man shall haue  
aboue his strength. The dose of Aloes  
and other bitter ingredients shall be  
qualified with Minna, and sufficient  
sweetnesse of heauenly consolation  
*G O D is faithful* (saith Saint Paul) *an*  
*will not suffer you to be tempted aboue your a*  
*bility.* This is a singular point of com  
fort, and ought alwayes to be in our re  
membrance.

1 Cor.10.

Mat.18.

Heb.5.

32 Besides this, we must consider  
that the appointing and tempering o  
this Cup, being now in the hands o  
Christ our Sauiour, by the full comis  
sion granted him from his father: and  
he hauing learned by his owne suffe  
rings, (as the Apostle notificith) what  
it is to suffer in flesh and bloud, we may  
be sure that he will not lay vpon vs  
more, than we can beare. For, as if  
man had a father or brother, a mo  
skilfull Physitian, and should receive a  
purgation from them; tempered with  
their owne hands, he might be sur

it would never hurt him, what rumbling soever it made in his belly for the time: so, and much more may we be assured of the portion of tribulation ministred vs by the hand of Christ: though (as the Apostle saith) it seeme vnto vs vnpleasant for a time. But above all other comfortable cogitations, this is the greatest, and most comfortable, to consider that he diuideth this cuppe onely of loue, as himselfe protesteth, and the Apostle prooueth: that is, he giueth our portions of his croffe (the richest iewell that he maketh account of) as worldly Princes doe their treasure, vnto none but vnto chosen and picked friends: and amongst them also, not equally to each man, but to every one a measure, according to the measure of good will, wherewith he loueth him: this is evident by the examples before set downe of his dearest friends, most of all afflicted in this life: that is, they received greater portions of this treasure, for that his good will was greater towards them. This also may bee seene manifestly in the example of Saint Paul: of whom after Christ had said to *Ananias*; *Vas electionis est mihi*: He is a chosen vessel vnto me; he giueth immediatly the reason thereof; *Per I will sleep vnto him,*

Heb. 12.

Apoc. 3.  
Heb. 12.Gods mea-  
sure of tri-  
bulation,  
goeth accor-  
ding to the  
measure of  
hulcne.

Act 9.

¶ tribulation.

him, what great things he must suffer for my name: Loe here: For that hee was a chosen vessel, therefore he must suffer great matters. Doth not the measure of suffering goe then according to the measure of Gods loue vnto ys? Surely Saint Peter knew well how the matter went, and therefore he writeth thus: If you living well doe suffer with patience, this is a grace (or priuiledge) before God. And againe a little after; If you suffer reproch in the name of Christ, you are happy: for that the honor and glory and power of God and of his holy spirit shall rest upon you.

24 Can there be any greater reward promised, or any more excellent dignitie, then to bee made partaker of the honor, glory, and power of Christ? Is it maruell now if Christ said; Happy are you when men revile and persecute you? Is it maruell though he said, Gaudete in illa die, & exultate: Reioyce and triumph yee at that day? Is it maruell though Saint Paul said; I take great pleasure and doe glory in mine infirmities or afflictions, in my reproches, in my necessities, in my persecutions, in my distresses for CHRIST? Is it maruell if Peter and John, being reproched and beaten at the judgement seate of the Iewes, went away reioycing, that they were esteemed worthy to suffer contumely

¶ Pet. 2.

¶ Pet. 4.

Mat. 5.

Luke 6.

¶ Cor. 12.

Mos 5.

vacumly for the name of Iesus ? Is it  
maruel though Saint Paul accounted this  
such a high priuiledge giuen to the  
Philippians, when he said ; *It is giuen to Philip,*  
*you not onely to beleue in C H R I S T , but also to*  
*suffer for him, and to haue the same combate*  
*which you haue seene in me, and now heare*  
*fme ? All this is no maruell (I say) see-*  
*ing that suffering with Christ, and bea-*  
*ting the crosse with Christ, is as great*  
*preferment in the court of Heauen, as*  
*it should be in an earthly court for the*  
*Prince to take off his owne garment,*  
*and to lay it on the backe of one of his*  
*seruants.*

35 Of this now followeth another  
consequent of singular consolation, in *Tribulation*  
*a signe of*  
*time of affliction : and that is, that tri-*  
*bulation (especially when grace is also *on*,*  
*giuen, to beare it patiently) is a great*  
*coniecture of predestination to eter-*  
*nall life, (for, so much doe all those ar-*  
*gements before touching insinuate : ) as*  
*also in the contrary part to liue in con-*  
*tinuall prosperity, is a dreadfull signe*  
*of cuerlasting reprobation. This point*  
*is marueilously proued by the Apostle*  
*vnto the Hebrewes, and greatly vrged.*  
*And Christ giueth a plaine significati-*  
*on in Saint Luke, when he saith ; Happy are *Hob. 325* Luke*  
*you that weape now, for you shall laugh.*

And

And on the other side; we vnto you shall laugh now for you shall weepe: woe vnto rich men, which haue your consolation here in this life. And yet more vehemently then all this doth the saying of Abraham, to the rich man in hell (or rather Christ's words parabolically attributed vnto Abraham) confirme this matter, for he saith to the rich man complainant of his torment: Remember child, that thou receiuest good in thy life time. Hee doth not say (as Saint Bernard well noteth) Reuicti, thou tookest them by violence, but Recepisti, thou receiuest them. And yet this now is objected against him as we see. David handleth this matter in divers places, but purposely in two of his Psalms, and that at large, and after long search & much admiration, his conclusion of wicked men prospering aboue other in the world, is this, Verumnam prople-

Psal. 27.

And 37.

Psal. 73.

And 18.

B.

\*In this they vary from Saint Jerome, who translates ac-

cording to the Hebrew, In lubrico possidi eos: that is, thou hast them in slippery places. So in this also the old translation followeth not the Hebrew nor Jerome, but the Greeke translation of the Seventy Interpreters, saving that it doth omit *Kaka Mala*, and so maketh the sense obscure. But so much as there in it swarreth from the purity of the Text: so much doth that which hereon they build, want sufficient warrant in this place, which notwithstanding being soberly understood, is agreeable to the justice of God, and standeth by warrant of other places. In Appendix. Tom. 8. Hieron. in eadem Psal.

dolos posuisti eis, deieciſti eos dum alleuareni-  
tw: Thou hast giuen them prosperitie  
(O Lord) to deceiue them withall, and  
thou hast indeed throwne them downe  
by exalting them: that is, thou hast  
throwne them downe to the sentence  
of damnation, in thy secret and inscruti-  
table determination. Here the compa-  
nion of Saint Gregory, taketh place: that  
as the Oxen appointed to the slaughter,  
Cumme  
in Iob.  
are let runne a fating at their plea-  
sure, and the other kept vader daily la-  
bcur of the yoake: so fareth it with e-  
uill and good men. In like manner the  
tree that beareth no fruit, is neuer  
beaten (as we see) but onely the fruitfull:  
and yet the other (as Christ saith) is re-  
serued for the fire. The sicke man that  
is past all hope of life, is suffered by the  
Physitian to haue whatsoeuer he lusteth  
after; but he whose health is not de-  
spared, cannot haue that liberty gran-  
ted. To conclude, the stones that must  
serue for the glorious Temple of Sals-  
mon were hewed, beaten, and polished  
without the Church, at the quarry  
side: for that no stroke of hammer  
might be heard within the Temple.  
Saint Peter saith, that the vertuous are  
chosen stones, to be placed in the  
spirituall building of God in heauen,

Mat. 3. 7.  
Epist. Iude.

3 Kings.

1 Pet. 2.

Apoc. 21.

where

where there is no beating, no sorrow, no tribulation. Here then must we be polished, hewed, and made fit for that glorious temple, here (I say) in the quarry of this world here must we be fined, here must we feele the blow of the hammer, and be most glad when we heare or feele the same: for that it is a signe of our election to that most glorious house of Gods eternall mansion.

*Tribulation  
bringeth the  
company of  
God himselfe*  
Dial. 60.

Gen. 37.

Dan. 3.

26 Besides this matter of predestination and election, there is yet another thing of no small comfort to the godly afflicted, founded on these words of God: *Cum ipso sum in tribulatione:* I am with him in tribulation: whereby is promised the company of G O D himselfe in affliction and persecution. This is a singular motiu (saith Saint Bernard) to stirre men vp withall to embrace tribulation, seeing in this world for good company men aduenture to doe any thing. *Ioseph was carried captiu into Egypt, and God went downe with him* (as the Scripture saith) yea more then that, he went into the dungeon, and was in chaines with him. *Sidrach, Misac, and Abednago were cast into a burning furnace,* and presently there was a fourth came to beare them company, of whom *Nebuchadnezzar laid thus;* Did we not

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but three men only bound into the fire ? And his seruants answered : Yea verily ; But behold (saith he) I see foure men unbound walking in the midst of the fire : and the shape of the fourth is like the Sonne of GOD. Christ restored as Note this example he passed by, a certaine begger vnto his sight, which had beeene blind from his nativity. For which thing the man being called in question, and speaking somewhat in the praise of Christ, for the benefit received, he was cast out of the Synagogue by the Pharisees. Whereof Christ hearing, sought him out presently, and comforting his heart bestowed vpon him the light of minde , much more of importance then that of the body giuen him before. By this and like examples it appeareth, that a man is no sooner in affliction and tribulation for iustice sake, but straight way Christ is at hand to beare him company : and if his eyes might be opened as the eyes of Elizens his Disciple was , to see his companions, the troupes of Angels (I meane) which attend vpon their Lord in this his visitation : no doubt but his heart would greatly be comforted therewith.

2 King. 26.

27 But that which the eye cannot see, the soule feeleth : that is, shew feeleth

## Of tribulation.

The assistance  
of  
Gods grace  
in tribula-  
tions.

1 Cor. 4.

leth the assistance of Gods grace amidst the depth of all tribulations. This hee hath promised againe and againe : this hee hath sworne : and this hee performeth most faithfull to all those that suffer weekly for his name. This Saint Paul most certainly assured himselfe of, when he said that hee did glory in all his infirmities and tribulations, to the end that Christ his vertue might dwell in him : that is, to the end that C H R I S T should assist him more abundantly with his grace ; *Cum enim infirior, tunc potens sum* : For when I am in most infirmity, then am I most strong, saith he ; that is, the more tribulations and afflictions are laid vpon mee, the stronger is the aid of Christ's grace vnto me : and therefore the same Apostle writeth thus of all the Apostles together ; *we suffer tribulation in all things, but yet wee are not distressed : wee are brought into perplexities, but yet wee are not forsaken : wee suffer persecution, but yet wee are not abandoned : wee are flung downe to the ground, and yet wee perish not.* This then ought to be a most sure and secure staffe in the hand of all Christians afflicted, that, whatsoever befall vnto them, yet the grace of God will never faile to hold them vp, and beare them out therein ; for in this case

most

most true and certaine is that saying of Saint Austin, so often repeated by him in his works ; that God never forsaketh any man, except he be rejected and first forsaken by man.

Serm. 88. do  
temp. & do  
nas & graft.  
cap. 26.

28 For the last reason of comfort in affliction, I will ioyne two things together, of great force and efficacy to this matter. The first whereof is the expectation of reward; the other is the shortnesse of time, wherein we haue to suffer : both are touched by Saint Paul in one sentence when he saith ; *That a little and momentary tribulation in this world worketh an eternall weight of glory in the height of Heauen.* By momentany he sheweth the little time we haue to suffer, and by eternall weight of glory, hee expresseth the greatnessse of reward prepared in Heauen for recompence of that suffering. Christ also ioyneth both these comforts together, when he saith ; *Behold I come quickly, and my reward is with me.* In that hee promiseth to come quickly, hee signifieth that our tribulation shall not endure long : by that hee bringeth his reward with him, he assureth vs that hee will not come emptie handed, but ready furnished, to recompence our labour throughly, And what greater meanes of encouragement could hee vse then this ?

1 Cor. 15

Apoc. 21.

this? If a man did beare a very heauy burden: yet if he were sure to bee well paid for his labour, and that hee had but a little way to beare the same, hee would straine himselfe greatly, to goe thorough to his wayes end, rather then for sparing so short a labour, to leele so large, and so present a reward. This is our Lords most mercitull dealing, to comfort vs in our affliction, and to animate vs to hold out manfully for a time, though the poze seeme heauy on our shoulders: the comming of our Lord is euuen at hand, and the Judge is before the gates, who shall refresh vs, and wipe away all our teares, and place vs in his Kingdome to reape ioy without fainting. And then shall wee proue the saying of holy Saint Paul to bee true, that *The sufferings of this world are not worthy of that glory which shall be revealed in vs.* And this may bee sufficient for the reasons left vs of comfort in tribulation and affliction.

James 5.  
Mat. 11.  
Auct. 7<sup>21</sup>.  
Gal. 6.  
Rom. 8.

<sup>4</sup>  
The fourth  
part of the  
Chapter.

29 And thus hauing declared the first three points promised in this Chapter, there remaineth onely to say a word or two of the fourth: that is, what we haue to doe for our parts in time of persecution and affliction. And this

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this might be dispatched, in saying one-  
ly that we haue to conforme our selues  
to the will and meaning of God, vtter-  
ed before in the causes of tribulation.  
But yet for more ease and better re-  
membrance of the same, I will briefly  
runne ouer the principall points there-  
of. First, then we haue to aspire to that  
(if we can) which Christ counselleth; *To rejoyce in tribulation,*  
*Gaudete & exultate:* Rejoyce and tri-  
umph. Or if we cannot arrive to this  
perfection: yet to doe as the Apostle *or at least wise to have patience.*  
willeth; *Omne gaudium existimare, cum* Luke 9.  
*in variis tentationes incidentis:* Esteeme *James 1.*  
it a matter worthy of all ioy, when yee  
fall into diuers temptations. That is, if  
we cannot rejoyce at it indeed: yet to  
thinke it a matter in it selfe worthy of  
rejoycement; reprehending our selues,  
for that we cannot reach vnto it. And  
if wee cannot come thus high neither  
(as indeed we ought to doe) yet in any  
case to remember, what in another  
place he saith; *Patientia vobis necessaria* Heb. 10.  
*est, ut reportetis promissionem:* You must  
of necessity haue patience, if you will  
receive GOD-S promise of euerlasting  
life.

30 Secondly, we ought to doe as  
the Apostles did, when they were in the  
most terrible tempest of the sea (Christ  
being <sup>2</sup> *To come into*  
*God by fer-*  
*went;*

Mat. 8.  
Psal. 43.

Mar. 4.

Esay 43.

being with them, but a sleepe ) that is, we must goe and awake him: wee must cry vnto him with the Prophet; Exurge quare obdormis Domine : O Lord, arise, why dost thou sleepe in our miseries? This wakening of Christ doth please him wonderfully, if it be done with that assured confidence, and of true affectioned children, wherewith Saint Marke describeth the Apostles to haue awakened Christ. For their words were these; Master, doth it not appertaine unto you, that wee perissh here? As who would say, Are not we your Disciples and seruants? Are not you our Lord and Master? Is not the cause yours? Is not all our trust and hope in you? How chanceth it then that you sleepe, and suffer vs to be thus tossed and tumbled, as if we appertained nothing vnto you? With this affection prayed Esay, when he said; Attend (Lord) from heauen, looke bither from the boly habitation of thy glory; where is thy zeale? where is thy fortitude? where is the multitude of thy mercifull bowels? Haue they shut themselves up now towards me? Thou art our Father: Abraham hath not knowne vs, and Israel hath beeorne ignorant of vs: thou art our Father (O Lord) turne thy selfe about for thy seruants sake, for loue of the tribe of thine inheritance.

beriance. Thus, I say, we must call vpon God: thus we must awake him when he seemeth to sleepe in our miseries, with earnest, with deuout, with continual prayer: alwayes hauing in our minde, that most comfortable prayer of Christ, wherein he saith, that if wee shoulde come to our neighbours doore, and knocke at midnight to borrow some bread, when he were in bed with his children, and most loath to rise: yet we perseuering in asking, & beating at the doore still, though he were not our friend, yet would he rise at length, and giue vs our demand, thereby at least to rid of our crying. And how much more will God doe this (saith Christ) who both loueth vs, and tendreth our selfe most mercifully?

Luke 11:5

31 But yet here is one thing to be noted in this matter: and that is, that Christ suffered the ship almost to be ouered with waues (as the Evangelist saith) before he would awake, thereby to signify that the measure of temptations is to be left onely vnto himselfe: is sufficient for vs to rest vpon the Apostles words; He is faithfull, and therefore we will not suffer vs to be tempted above our strength. We may not examine, or mistrust his doings, we may not enquire why

Mat. 8:15

1 Cor. 10:13

Exa. 19.

Psal. 30.

a Cor. 2

why doth he this ? Or why suffereth he wne  
that ? Or how long will he perm  
thele euils to raigne ? God is a gre  
God in all his doings : and when he  
sendeth tribulation, he sendeth a gre  
deale together, to the end he may shew  
his great power in deliuering vs, and  
recompenceth it after, with a gre  
measure of comfort. His temptation  
oftentimes doe goe very deepe, there  
by to try the very hearts and re  
of men. Hee went farre with Eli  
when hee caused him to flie into  
mountaine, and there most desirous  
death to say : They haue killed all thy  
prophets (O Lord) and I am left alone, and no  
they seeke to kill me also. Hee went far  
with David when he made him cry out  
why doest thou turne thy face away from  
me, O Lord ? why doest thou forget my  
uerty and tribulation ? And in another  
place againe ; I said with my selfe in the  
excesse of my minde, I am cast out from the  
face of thine eyes, O Lord. God went far  
with the Apostles when he inforced one  
of them to write : Wee will not haue you  
ignorant (brethren) of our tribulation  
Asia, wherein we were oppressed above  
measure and above all strength, in so much  
as it looked vs to liue any longer. But yet  
above all others, he went furthest with his  
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wne deere Son, when he constrained  
him to utter these pitifull and most la-  
mentable words vpon the crosse; *My God, Mar. 22.*  
*why hast thou forsaken mee?* Who *Psal. 22.*  
can now complaine of any proofe or  
temptation whatsoeuer laid vpon him,  
seeing God would goe so far with his  
owne deere and onely Sonne?

32 Hereof then insueth the third  
thing necessary vnto vs in tribulation: *Magnanimitie.*  
which is magnanimitie, grounded vp  
in a strong and iuincible faith of *Strong fide.*  
ODS assistance, and of our finall deli-  
verance, how long soeuer hee delay the  
atter, and how terrible soeuer the  
orme doe seeme for the time. This  
God requireth at our hands, as may bee  
seen by the example of the Disciples,  
tho cryed not; *whee perish,* before the  
aves had couered the ship, as Saint Mat- *Magn.*  
thew writeth: and yet Christ said vnto *Luke 8.*  
them, *Vbi est fides vestra?* Where is your  
fith? Saint Peter also was nor afard, vn-  
til he was almost vnder water, as the  
same Euangelist recordeth; and yet  
Christ reprehended him, saying; *Thou  
art of little fide, why didst thou doubt?*  
What then must wee doe in this case  
deere brother? Surely we must put on  
that mighty fide of valiant King Da-  
vid, who vpon the most assured trust bee-  
had

Of tribulation.

The second part.

Psal. 17.

had of Gods affiance, said ; *In Deo mea transgrediar murum :* In the helpe of my **GOD** I will goe thorough the wall. Of which invincible faith, Sainr Paul was also, when he said ; *Omnis possumus qui me confortat :* I can doe all things in him that comforteth and strengtheneth mee. Nothing is impossible, nothing is too hard for mee by his affiance. Wee must be (as the Scripture saith) *Quia leo confidens, absque terrore :* Like a bold and confident Lyon, which is without terror. That is, we must not bee astonied at any tempest, any tribulation, any aduersitie. We must say with the Prophet David, experienced in these matters ; *I will not feare many thousand of people that should environ or besiege me together.* If I should walke anidst the shadow of death, I will not feare : If whole armes should stand against me, yet my heart should not tremble. My hope is in **GOD**, and therefore I will not feare what man can do unto me. **GOD** is my aider, and I will not feare what flesh can doe unto me : **GOD** is my belper and protector, and therefore I will despise and contemne mine enemies. And another Prophet in like sense : Behold, **GOD** is my Saviour, and therefore will I deal confidently, and will not feare. These were the speeches of hely Prophets. of men

Philip. 4.

Prou. 23.

Psal. 36.

Psal. 31.

Psal. 35.

Psal. 118.

Psal. 55.

Ezay 12.

that knew well what they said, and had often tasted of affliction themselves: and therefore could say of their owne experience how infallible Gods assistance is herein.

33 To this supreme courage, magnanimitic, and Christian fortitude, the <sup>Christian</sup> ~~fortitude~~ Scripture exhorteth vs, when it saith; of the spirit of one that is in authoritie, doe Eccles. 10. rise against thee: see thou yeeld not from thy place unto him. And againe, another scripture saith: Strive for justice, euen to Eccle. 4. the losse of thy life: and stand for equitie unto death it selfe: and God shall overthrow thine enemies for thee. And Christ himselfe yet more effectually recommendeth this matter in these words; I say unto you my friends, Luke 12. be not afraid of them which kill the bodie, and afterward haue nothing else to doe against you. And Saint Peter addeth further; Neque conturbemini: That is, Doe not 1 Pet. 3. onely not feare them, but (which is worse) do not so much as be troubled for all that flesh and bloud can doe against you.

34 Christ goeth further in the Apocalsys, and vseth marueilous speeches to intice vs to this fortitude: for these are his words; Hee that hath an eare to heare, let him heare what the spirit saith unto the churches: to him that shall con-

quer, I will give to eat of the tree of life, which is in the paradise of my God. Then shall he say unto them that were dead, Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning: and now is a time : I know thy tribulation for thy poverty, but thou art rich indeed ; and thou art blasphemed by those that say they are true Israelites, and are not, but are rather of the Synagogue of Satan. Feare nothing that which you are to suffer : Behold, the world will cause some of you to be thrust into prison, to the end you may be tempted : and you shall have tribulation for ten daies.

**B** *These ten daies somt thinke to haue been the tyme of al persecutions within the first 300 yeres after Christ.*

But be faithfull unto death, and I will give thee a Crowne of life. Hee that bath an wound to bear, let him heare what the spirit saith unto the Churches : Hee that shall overcome shall not be hurt by the second Death.

**B** *But others thinke that ten daies here signifieth many (as in some other places of Scripture) and dayes as they are broken off unto the end ; I will give unto him authority over Nations, even as I have receivid from my father : and I will give him sides, the morning starre : Hee that shall overcome, shall be apparelled in white garments : and I will not blot his name out of the booke of life : but will confesse his name before my Father, and before his Angels.*

**B** *Behold, I come quickly, hold fast that by the nights that come betwixt, so to signify such times of triall as shoulde now and then haue times of breaching likewise : that so the faithfull may be refresched, and gather strenght against a fresh assault ensuing.* Chap. 3.

, left another man receive it by Crowne. He  
that shall conquer, I will make him a pillar in  
the temple of my God, and he shall never go forth  
out: and I will write upon him the name of  
my God, and the name of the City of my G O D,  
which is new Ierusalem. He that shall conquer,  
thou will give unto him to sit with me in my throne  
as I haue conquered, and doe sit with my  
brother in his Crowne.

Hitherto are the words of Christ  
to saint John. And in the end of the same  
ooke, after he had described the ioyes  
and glory of Heauen at large, he conclu-  
sion thus? And he that sate on the throne  
said to me: Write these word, for that they  
are most fastfull and true. *Qui vicerit  
in sebit hic, & ero illi Deus, & ille erit  
filius: timidus autem, & incredulis, &c.  
et illorum erit in stagno ardenti, igne, &  
spure, quod est mors secunda: He that  
shall conquer, shall possesse all the ioyes  
that I haue here spoken of: and I will  
give him my God, and he shall be my sonne.  
but they which shall be faresfull to fight,  
incredulous of these things that I  
laid: their portion shall be in the  
burning with fire and brimstone,  
which is the second death.*

Cap. 21.

Here now wee see both allur-  
ents and threats; good and euill; life,  
and death; the ioyes of Heauen, and the

Ecclesi. 13.

burning lake, proposed vnto vs. We may stretch out our hands vnto which we will. If we fight and conquer (as by Gods grace we may) then are wee to enjoy the promises laid downe before. If wee shew our selues either vnbelieveing in these promises, or fearefull to take the fight in hand, being offered vnto vs : then fall wee into the danger of the contrary threats : euен as Saint John affirmeth in another place, that certaine noble men did among the Jewes, who beleueed in Christ, but yet durst not confess him for feare of persecution.

John 12.

*Affirms resolution.*

27 Here then must ensue another vertue in vs, most necessary to all those that are to suffer tribulation and affliction ; and that is a strong and firme resolution, to stand and goe through, what opposition or contradiction soever we finde in the world, either of fawning flattery, or persecuting cruelty. The Scripture teacheth, crying vnto vs, *Esto firmus in via Domini :* Bee firm and immoueable in the way of the Lord. And againe ; *State in fide, vtiliter agite :* Stand to your faith, and play you the men. And yet further *Confide in Deo, & mane in loco tuo ;* Trust in God, and abide firm in thy place.

Eccl. 9.

2 Cor. 16.

Eccles. 12.

An

We and finally, *Confortamini & non dissel-* 2 Chr. 35. 1  
*hunc manus vestre : Take courage*  
*as by me to you, and let not your hands bee*  
*dissolued from the worke you haue be-*  
*fore begun.*

38 This resolution had the three  
 children, *Sidrach, Misach, and Abedna-*  
*gus,*, when hauing heard the flattering  
 speech, and infinite threats of cruell Na-  
*uchedonosor, they answered with a quiet*  
*spirit: O King, we may not be carefull to answer Dan. 3.*  
*you to this long speech of yours.*

For behold, our G O D is able (if he will)  
 to deliver vs from this furnace of fire, which  
 do threaten, and from all that you can doe  
 otherwise against vs. But yet if it should not  
 please him so to doe: yet you must know (for  
 King) that we doe not worship your gods, nor yet  
 adore your golden Idoll, which you haue set  
 up.

39 This resolution had Peter and  
 John, who being so often brought be-  
 fore the Counsell, and both coman-  
 ded, threatened, and beaten, to talke  
 no more of Christ: answered still: *Obe-* Acts 4.5.  
*dire oportet Deo magis quam hominibus:*  
*Wee must obey God, rather then men.*  
 The same had Saint Paul also, when being  
 requested with teares of the Christians  
 in Cæsarea, that hee would forbear  
 to goe to Ierusalem, for that the  
 hel,

A 221.

Rom. 8.

B  
 • Which booke is not any part of Canonicall Scripture: neuerthelesse this example may well be true, for that such constancy is often found in the children of God.

holy Ghost had reuealed to many the troubles which expected him there: he answered; What meane you to weepeth me and to affet my heart? I am not onely ready to be in bonds for Christis name in let salers: but also to suffer Death for the same. And in his Epistle to the Romans he yet further expresteth this resolution of his, when he saith; What then shall we say to these things? If G O D be with vs, who will be against vs? Who shall separate vs from the loue of Christ? Shall tribulation Shall distresse? Shall hunger? Shall nakednesse? Shall perill? Shall persecution? Shall the sword? I am certayne that neither Death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor strength, no height, nor depth, nor any creature else, shall be able to separate vs from the loue of God, which is in Iesus CHRIST our Lord.

40 Finally, this was the resolution of all the holy Martyrs and Confessors, and other seruants of God: where by they haue withstood the temptation of the Deuill, the allurements of flesh and bloud, and all the persecutions of tyrants, exacting things vnlawfull a their hands. I will alledge one example out of the \* second booke of Machabees, and that before the comming of Christ.

Christ, but yet nigh vnto the same, and therefore no maruell (as the Fathers doe note) though it tooke some heat of Christian ferveror and constancy towards martyrdome. This example is wonderfull, for that in mans sight it was but for a \* small matter required at their hands, by the tyrants commandement: that is, onely to eate a pece of swines flesh, which then was forbidden. For thus it is recorded in the booke aforesaid.

¶ It came to passe, that seuen brethren were apprehended together in those dayes, and brought (with their mother) to the King *Antiochus*, and there compelled with torments of whipping, and other instrumente, to the eating of swines flesh against the Law. At what time one of them (which was the eldest) said; What doest thou seeke? Or what wilt thou learne out of vs, O King? We are ready here rather to die then to breake the ancient lawes of our God. Whereat the King being greatly offended, commanded the frying pannes and pottes of brasse to be made burning hot: which being ready, he caused the first mans tongue to bee cut off, with the tops of his fingers and toes, as also with the skinnes

skinne of his head; the mother and other brothers looking on, and after that to bee tried vntill he was dead. Which being done, the second brother was brought to torment, and after his haire pluckt off from his head together with the skinne, they asked him whether hee would yet eate swine flesh or no, before he was put to the rest of his torments? Whereto hee answered, No: and therevpon was (after many torments) slaine with the other. Who being dead, the third was taken in hand: and being willed to put forth his tongue, hee held it foorth quickly, together with both his hands to be cut off, saying confidently; I received both tongue and hands from Heaven, and now I despise them both for the Law of GOD, for that I hope to receive them all of him againe. And after they had in this sort tormented and put to death sixe of the brethren, euery one most constantly protesting his faith, and the ioy he had to dye for Gods cause: there remained onely the youngest, whom Antiochus (being ashamed that he could persecute neuer a one of the former) endeououred by all meanes possible to draw from his purpose, by promising and swearing that hee should be a

A worthy  
sayng.

rich and happy man, and one of his chiefe friends, if hee would yeeld. But when the youth was nothing moued therewith, *Antiochus* called to him the mother, and exhorted her to saue her sonnes life, by perswading him to yec'd: which shew faining to doe, thereby to haue liberty to speake to her sonne, made a most vehement exhortation to him in the Hebrew tongue, to stand to it, and to dye for his conscience: which speech being ended, the youth cried out with a loud voyce, and vttered this noble sentence worthy to bee remembred; *Quem sustinetia?* *Non obtempero præceptio regis, sed præcepto legis:* Whom doe you stay for? I doe not obey the Commandement of the King, but the Commandement of the law of G o d. Wherevpon both hee and his mother were presently (after many and sundry torments) put to death.

4: This then is the constant and immoueable resolution, which a Christian man should haue in all aduersities of this life. Whereof Saint Ambrose saith thus; *Gratia preparandus est animus, exercitanda mens, & stabilitanda ad constantiam;* ut nullis perturbari animus possit terroribus, nullis frangi molestijis, nullis supplicijs cedere.

Lib. 3. Off.  
38.

cedere. Our mind is to be prepared with grace, to be exercised, and to be so established in constancy, as it may not be troubled with any terrors, broken with any aduersaries, yeeld to any punishments or torments whatsoever.

*How a man  
may come  
to an invin-  
cible resolu-  
tion.*

43 If you aske here how a man may come to this resolution: I answere, that Saint Ambrose in the same place, putteth two wayes: the one is, to remember the endlesse and intollerable paines of Hell, if we doe not: and the other is to thinke of the vnspeakable glory of Heauen, if wee doe it. Whereto I will adde the third, which with a noble heart may preuaile as much as either of them both: and that is, to consider what others haue suffered before vs, especially Christ himselfe, and that onely of meere loue and affection towards vs. Wee see that in this world, louing subiects doe glory of nothing more then of their dangers or hurts taken in battell for their Prince, though hee never tooke blow for them againe: what then would they doe, if their Prince yad bin afflicted voluntarily for them, as Christ hath beene for vs? But if this great example of Christ seeme vnto thee too high for to imitate: looke vpon some of thy brethren before thee made of

dwid Iesu and bloud as thou art; see what they  
so haue suffered before they could enter in-  
not be to Heauen: thinke not thy selfe hardly  
n with deall withall, if thou be called to suffer a  
unish little alse.

44 Saint Paul writeth of all the Apo-  
stles together, euen vnto this houre we  
suffer hunger and thirst, and lack of ap-  
parell: we are beaten with mens fists: we  
are vagabonds, not hauing where to stay:  
we labor and work with our owne hands:  
we are cursed, and we do bleſſe: we are  
persecuted, and we take it patiently: we  
are blaſphemed, and we pray for them  
that blaſphemē vs: we are made as it  
were the very outcasts and purgings of  
this world, euen vnto this day: that is,  
though wee bee Apostles, though wee  
haue wrought so many miracles, and  
converted so many millions of people:  
yet euen vnto this day are wee thus v-  
sed. And a little after, describing yet  
further their liues, he saith; Wee shew <sup>2 Cor. 6</sup>  
our selues as the Ministers of God, in  
much patience; in tribulations; in ne-  
cessities; in distresses; in beating;  
in imprisonments; in seditions; in la-  
bours; in watches; in fastings; in cha-  
rity; in longanimite; in sweetnesse  
of behauour. And of himselfe in parti-  
cular he saith; In laboribus plurimis, &c. <sup>2 Cor. 11</sup>

<sup>1 Cor. 4.</sup>  
<sup>The suffe-</sup>  
<sup>rings of the</sup>  
<sup>Apostles.</sup>

## Of tribulation.

## The second part.

The particu-  
lar suffe-  
rings of S.  
Paul.

I am the minister of God in many labours, in imprisonment more then the rest, in beatings aboue measure, and oftentimes in death it selfe. Five times haue I beeene beaten of the Iewes, and every time had forty lashes lacking one: three times haue I beeene whipt with rods: once I was stoned: thrice haue I suffered shipwracke: a day and a night was I in the botom of the sea: oftentimes in iournies, in danger of floods: in dangers of theeues: in dangers of Iewes; in dangers of Gentiles; in dangers of the citie; in danger of wildernesse; in dangers of sea; in dangers of false brethren; in labour and travell; in much watching; in hunger and thirst; in much fasting, in cold and lacke of clothes: and besides all these extreameall things, the matters that dayly doe depend vpon me, for my vniuersall care of Churches.

45 By this wee may see now, whether the Apostles taught vs more by word then they shewed by example, about the necessities of suffering in this life. Christ might haue prouided for them if hee would, at leastwise things necessary to their bodies, and not haue suffered them to come into these extremitiees of lacking clothes to their backes  
meal

meate to their mouthes; and the like; He that gaue them authoritie to doe so many other miracles, might haue suffered them at least to haue wrought sufficient maintenance for their bodies, which should bee the first miracle that worldly men would worke, if they had such authority. Christ might haue said to Peter, when hee sent him to take his tribute from out of the fishes mouth: Take so much more as will suffice your necessary expences, as you trauell the country: but he would not, nor yet diminish the great affliction, which I haue shewed before, though hee loued them as deereley, as euer hee loued his owne soule. All which was done, as Saint Peter interpreteth, to giue vs example <sup>Mat. 17.</sup> <sup>1 Pet. 2.</sup> what to follow: what to looke for: what to desire: what to comfort our selues withall, in amidst the greatest of our tribulation.

46. The Apostle vseth this as a principall consideration, when he writeth thus to the Hebrewes, vpon the recitall of the sufferings of other Saints before them: wherefore wee also (brethren) having so great a multitude of witnesses (that haue suffered before vs) let vs lay off all burdens of sinne hanging vpon vs, and let vs runne by patience <sup>Heb. 11.</sup> *A notable exhortation of the Apostle.* vnto

vnto the battell offered vs, fixing our eyes vpon the Author of our faith, and fullfiller of the same, Iesus; who putting the ioyes of Heauen before his eyes sustainted patiently the croffe; contemning the shame and confusion thereof, and therefore now sitteth at the right hand of the seare of God. Think vpon him ( I say ) which sustained such a contradiction against himselfe at the hands of sianers; and be not weary, nor faint in courage. For you haue not yet resisted against sinne vnto bloud: and it seemeth you haue forgotten that comfortable saying, which speaketh vnto you as vnto children; *My sonne, doe not contemne the discipline of the LORD, and bee not weary, when thou art chastened of him.* For whome God loueth he chasteneth, and hee whippeth euery some whom he receiueth. Perseuere therefore in the correction laid vpon you. God offereth himselfe to you as to his children. For what child is there whom the Father correæteth not? If you bee out of correction (whereof all his children are made partakers) then are you bastards and not children. All correction for the present time when it is suffered, seemeth unpleasant and sorrowfull: but yet after it bringeth foorth

Prov. 3.  
Job 5.

Apoc. 3.

most quiet fruit of justice vnto them  
that are exercised by it. Wherefore  
strengthen vp your weary hand, and  
loosed knees: make way to your feete,  
etc. That is, take courage vnto you, and  
goe forward valiantly vnder the croſſe  
laid vpon you. This was the exhortati-  
on of this holy Captaine vnto his coun-  
trie-men shoulđiers of Iesus Christ, the  
newes.

47 Saint James the brother of our James.  
Lord, vseth another exhortation to all  
true Catholikes, not much differing from  
this, in that his Epistle, which he wri-  
teth generally to all, Be you therefore  
patient my brethren (saith hee) vntill  
the comming of the Lord. Behold, the  
husbandman expecteth for a time the  
fruit of the earth, so precious vnto  
him, bearing patiently vntill hee may  
receiuē the same in his season: be there-  
fore patient, and comfort your hearts,  
for that the comming of our Lord will  
shortly draw neare. Bee not ſad, and  
complaine not one of another. Behold  
the Judge is euē at the gate. Take the  
Prophets for an example of labour and  
patience, which ſpake vnto vs in the  
name of God. Behold we account them  
blessed which haue ſuffered. You haue  
heard of the ſufferance of Job, and you  
haue

haue scene the end of the L O R D with him: you haue scene (I say) that the Lord is mercifull and full of compassion.

48 I might here alledged many things more out of the Scriptures to this purpose, for that the Scripture is most copious herein: and in very deede, if it should all be melted and powred out, it would yeeld vs nothing else almost but touching the croffe, and patient bearing of tribulation in this life. But I must end, for that this Chapter riseth to be long as the other before did: and therefore I will onely for my conclusion set downe the confession, and most excellent exhortation of old *Mattathias* vnto his children, in the time of the cruell persecution of *Antiochus* against the Iewes: Now (saith he) is the time that pride is in her strength: now is the time of chastelement towards vs, reuersion and indignation come. Now therefore (O children) be you zealous in the law of God: yeeld vp your liues for the Testament of your Fathers: remember the workes of your ancestors, what they haue done in their generations, and so shall you receiuie great glory, and eternall name. Was not *Abraham* found faithfull in time of temptation,

with nation; and it was imputed vnto him  
for iustice? *Joseph* in time of distresse, Gen. 41.  
had kept Gods Commandements, and was  
made Lord ouer all Egypt. *Phinees* our Num. 25,  
father, for his zeale towards the law of  
God, received the Testament of an e-  
verlasting Priesthood. *Iosue* for that hee  
fulfilled Gods word, was made a Cap-  
taine ouer all Israel. *Caleb* for that hee  
testified in the Church, received an in-  
heritance. *David* for his mercy obtai- 2 King. 23  
ned the seate of an eternall Kingdome. 4 Kings 1.  
*Simeon* for that hee was zealous in the  
zeale of the law, was taken vp to Hea-  
ven. *Ananias*, *Asarius*, and *Misael*, Dan. 3.  
through their beliefe, were deliuered  
from the flame of fire. *Daniel* for his Dan. 3.  
simplicitie was deliuered from the  
mouth of Lyons. And so doe you run  
over, by cogitation, all generations,  
and you shall see, that all those that  
hope in God shall not bee vanquished.  
And doe you not feare the words of a  
sinfull man: for his glory is nothing  
else but dung and wormes: to day hee  
is great and exalted, and tomorrow hee  
shall not be found: for he shall returne  
vnto his earth againe, and all his fond  
cogitations shall perish. Wherefore take  
courage vnto you (my children) and  
play the men in the law of G O D. For  
thercim

Iosua 5.

Indg. 14.

therein shall be your honour and glory. Hitherto are the words of *Mattatibus*, which shall suffice, for the end of this Chapter.

## CHAP. III.

*Of the third impediment that letteth men from resolution : which is the loue of this world.*

**A**S the two impediments remoued before, bee indeed great staies to many men from the resolution we walke of ; so this that now I take in hand is not onely of it selfe a strong impediment, but also a great cause and common ground (as it were) to all the other impediments that bee. For if a man could touch the very pulse of all those, who refuse, or neglect, or deferre this resolution : he shall finde the foundation thereof to bee the loue of this world, whatsoever other excuse they pretend besides. The noble men of Jewry pretended feare to be the cause, why they could not resolute to confess Christ openly : but Saint John that felde their pulse, uttereth the true cause to haue been ; *For that they loved the glory of men, more then the glory of God.* Demas that forsooke S. Paul in his bands, even a little before his death ; pretended another

ory cause of his departure to Thessalonica: but Saint Paul saith it was *Quia dilige-* <sup>2 Tim. 3</sup>  
*thisat hos seculum:* For that he loued this  
 world: So that this is a generall and  
 uniuersall impediment, and more indeed  
 dispersed then outwardly appeareth: for  
 that it bringeth foorth diuers other ex-  
 uses, thereby to couer her selfe in ma-  
 ny men.

2 This may bee confirmed by that <sup>Mat. 13:1-9</sup>  
 most excellent parable of Christ, record- <sup>Mar. 4.</sup>  
 ed by three Euangelistes, of the three <sup>Luke 8.</sup>  
 sorts of men which are to be damned,  
 and the three causes of their damnati-  
 on: whereof the third and last and most  
 generall (including as it were both  
 the rest) is the loue of this world. For  
 the first sort of men are compared to a  
 high way, where all seede of life that is <sup>The expell.</sup>  
 sown, either withereth presently, or <sup>on of the pa-</sup>  
 else is eaten vp by the birds of the aire: <sup>rable of the</sup>  
 that is (as Christ expoundeth it) by the <sup>seeds.</sup>  
 Deuill in carelesse men, that contemne  
 whatsoeuer is said vnto them: as Infidels  
 and all other obstinate and contemp-  
 nouous people. The second sort are com-  
 pared to rockie grounds, in which for  
 lacke of deepe roote, the seede conti-  
 nueth not: whereby are signified, light  
 and inconstant men that now chop in,  
 and now run out, now are fervent, and

by

by and by key cold againe ; and so in  
time of temptation, they are gone. The  
third sort are compared to a field, where  
the seede groweth vp, but yet there are  
so many thornes on the same, (which  
Christ expoundeth to be the cares, trou-  
bles, and miseries, and deceiuable vani-  
ties of this life) as the good corne is  
choked vp and bringeth forth no fruit.  
By which last words our Sauiour signifi-  
feth, that wheresoever the doctrine of  
Christ groweth vp, and yet bringeth  
not forth due fruit: that is, where euer  
it is received and imbraced (as it is  
among all Christians) and yet bringeth  
not forth good life : there the cause is  
for that it is choked with the vanities  
of this world.

The impor-  
tance of this  
parable.

Mat. 13.

3 This is a parable of marueilous  
great importance, as may appeare, be-  
for that Christ, after the recitall thereof  
cried out with a loud vioce ; *He that  
earnes to heare, let him heare*; as also fo-  
that he expounded it himselfe in secre-  
only to his disciples and principally, so  
that before the exposition thereof he  
seth such a solemne preface, saying ; *To  
you it is given to know the mysteries of  
Kingdome of Heaven, but to others not :  
that they seeing doe not see, and hearing  
not heare, nor understand.* Wherby Christ  
signifieth

so i<sup>n</sup> signifieth, that the vnderstanding of this parable among others, is of singular importance for conceiuing the true mysteries of the kingdome of heauen: and that which many are blind, which seeme to see, and tru<sup>e</sup> many deaf, and ignorant, that seeme to vanishe and know for that they vnderstande it not well the mysteries of this parable. For fruite which cause also, Christ maketh this conclusion before he beginneth to expounde the parable; *Happy are your eies that see, and ngett<sup>e</sup> are your eares that heare.* After which he beginneth his exposition, with it is his admonition; *Vos ergo audite parabolam:* wherefore you therefore heare and vnderstande this parable.

4 And for that this parable doth concerne and touch so much indeed as may needeth be said, for remouing of this great and dangerous impediment of worldly loue, I meane to stay my selfe only, upon the explanation thereof in this place, and will declare the force and secret truth of certaine words here vttered by Christ, of the world, and worldly, pleasures: and for some order and methods to take, I will draw all to these sixe points following, First, how and in what sense the world and commodities thereof are vanities, and of no value (as Christ signifieth) and consequently, ought

Two parts  
of this

ought not to be an impediment, to let vs from so great a matter, as the Kingdome of Heauen, and the seruynge of God is. Secondly, how they are not only vanities, and trifles in themselves, but also deceptions, as Christ saith: that is deceits not performing to vs indeed those little trifles which they doe promise. Thirdly, how they are *Spine*, that is, prickynge thornes, as Christ saith though they seeme to worldly men to be most sweet and pleasant. Fourthly how they are *Crumme*, that is, miserie and afflictions, as also Christ word are. Fifthly, *Quomodo suffocant*, How they strangle or choake vs, as Christ affirmeth. Sixtly, how we may vse them notwithstanding without these dangers and euils, and to our great comfort, gaine and preferment.

5 And touching the first, I do not see how it may be better proued, that the pleasures and goodly shewes of the world are vanities, as Christ here saith then to alledged the testimony of one which hath proued them all, that is, one that speaketh not of speculation but of his owne prooфе and practise: and this is King *Salomon*, of whom the Scripture reporteth wonderfull matters, touching his peace, prosperity, riches, and

*The first  
part how all  
the world is  
vanity.*

*2 Chro. 9.  
The worldly  
Prosperity  
of King Salo-  
mon.*

to say in this world : as that all the Kings of the earth desired to see his face, for his wisedome and renowned celerity : that all the Princes living besides, were not like him in wealth : that he had 665. talents of gold (which is an infinite summe) brought him in yearely, besides all other that hee had from the Kings of Arabia and other Princes : that siluer was as plentifull with him, as spears of stones, and not esteemed, for the great store and abundance he had therof : that his plate and iewels had no end, that his seate of Maiestie, with booles, Lions to beare it vp, and other furniture was of gold; passing all other singly seats in the world : that his precious apparell, and armour was infinit ; that hee had all the Kings from the riuer of the Philistines vnto Egypt, to come him : that he had forty thousand horses in his stables to ride ; and twelue thousand chariots, with horses, and other furniture ready to them, for his use : that hee had two hundred speares of gold borne before him, and six hundred Crownes of gold bestowed in euery speare ; as also three hundred bucklers, and three hundred Crownes of gold, bestowed in the gilding of euery buckler : that hee spent every day in

3 Kings 4.

30 Cor. vi.

mille &amp;c.

or 60. Cor.

farina :

and euery

Cormu

\* 21 quar-

tirs &amp; oddes.

3 King. 11.

Eccle. 2.

Q

his

¶ \* For 21. I thinke he meant but a 21. for a Corus according to Josephus, is reckoned to bee 7;8 of our Gallons: which make of our measures eleven quarters, four bushels, one pecke. So so being taken out of the totall summe, the residue that remaineth doth agree well to this account: for it maketh 10;7 quarters, sixe bushels, and two peckes. But of this kinde of measure, the iudgement of the learned, doth vary much, and it would aske a long discourse to beat out the more like opinion, by conference of places and measures together. By the account of Saint Jerome, it commeth faire short: that is, but to 2;2 quarters, sixe bushels, and a halfe.

his house a thousand, nine hundred, thirty and seuen quarters of meale and flower; thirty Oxen; with an hundred weathers; besides all other flesh; that he had seuen hundred wiues, as Queenes; and three hundred others, as Concubines. All this, and much more doth the Scripture report of Salomons world wealth, wisdome, riches, and prosperity, which he hauing tasted and vsed to his full pronounced yet at the last this sentence of it all; *Vanitas vanitatum, et omnia vanitas*. Vanity of vanities, and all is vanity. By vanity of vanities, meaning (as Saint Jerome interpreteth) the greatnessse of this vanity, aboue all other vanities that may be devised.

*Salomon's  
saying of  
himselfe.*

¶ Neither onely doth Salomon affirm this thing, but doth proue it also by examples of himselfe. I haue beene King of Israel in Ierusalem (saith hee) and purpose

purposed with my selfe, to seeke out by  
wisedome all things: and I haue seene,  
that all vnder the sunne are meere va-  
nities, and affliction of spirit. I said in  
my heart, I will goe and abound in de-  
lights, and in every pleasure that may  
be had: and I saw that this was also va-  
nity. I tooke great works in hand, buil-  
ded houses to my selfe, planted vine-  
yards, made orchards and gardens, and  
beset them with all kinde of trees: I  
made me fish ponds to water my trees:  
I possessed seruants and handmaides,  
and had a great familie, great heards  
of cartell, aboue any that euer were be-  
fore me in Ierusalem : I gathered toge-  
ther gold and siluer, the riches of Kings  
and Prouinces : I appointed to my selfe  
singers, both men and women, which  
are the delights of the children of men:  
fine cups also to drinke wine withall:  
and whatsoeuer my eyes did desire, I  
denied it not vnto them: neither did I  
let my heart from vsing any pleasure,  
to delight it selfe in these things  
which I prepared. And when I turned  
my selfe to all that my hands had made,  
and to all the labours wherein I had  
taken such paines and sweat: I saw in  
them all vanity, and affliction of the  
milde.

7 This is the testimony of Salomon vpon his owne proofe in these matters ; and if hee had spoken it vpon his wisedome onely (being such as it was) wee ought to beleue him : but much more, seeing he affirmeth it of his owne ex-  
perience. But yet if any man be not moued with this, let vs bring yet another witnesse out of the new Testament, and such a one as was priuy to the opinion of Christ herein : that is; Saint John the Euangelist, whose words  
**I. John.**  
are these ; *Doe not loue the world, nor those things that are in the world : If any man loue the world, the loue of G O D the Father is not in him. For that All, which is in the world is either concupisence of the flesh, or concupisence of the eyes, or pride of life.* In which words, Saint John besides his threat against such as loue and follow the world, reduceth all the vanities thereof vnto three generall points or branches : that is, to concupisence of the flesh (wherein hee comprehen-  
**These gene-  
rall points  
of worldly  
vanities.**  
deth all carnall pleasures ; ) to concupis-  
cence of the eyes (wherein he contain-  
neth all matters of riches ; ) and to pride  
of life, whereby he signifieth the humor  
and disease of worldly ambition. These  
then are three generall and principall  
vanities of this life, wherein worldly men  
do

doe weary out themselues : ambition, covetousnesse, and carnall pleasures, wherevnto all other vanities are addresed, as to their superiours. And therefore it shall not be amisse to consider of these three in this place.

8 And first to ambition or pride of life belongeth vaine-glory : that is, a certaine disordinate desire to bee well thought of, well spoken of, praised, and glorified of men: and this is as great a vanity (though it bee common to many) as if a man should runne vp and downe the streetes after a feather flying in the ayre, tossed hither and thither, with the blasts of infinite mens mouthes. For as this man might weary out himselfe, before hee gat the thing which hee followed, and yet when hee had it, he had gotten but a feather: so a vaine-glorious man may labour a good while, before hee attaine to the praise which hee desireth ; and when he hath it, it is not worth three chips, being but the breath of a few mens mouthes, that altereth vpon euery light occasion, and now maketh him great, now little, now nothing at all. Chirst him selfe may bee an example of this, who was tossed to and fro in the speech of men : some said hee was a Samaritan,

Vaine-glory.

Mat.23;  
Ioh.8.

and had a Dewill : other said he was a Prophet : other said he could not bee a Prophet, or of God: for that he kept not the Sabbath day: other asked if hee were not of G O D, how hee could doe so many miracles. So that there was a schisme or diuision among them, about this matter, as Saint John affirmeth. Finally, they receiued him into Ierusalem, with triumph of Hosanna, casting their apparell vnder his feete. But the Friday next ensuing, they cryed Crucifed against him, and preferred the lise of Barabas, a wicked murtherer, before him.

9 Now my friend, if they dealt thus with Christ, which was a better man then euer thou wilt be ; and did more glorious miracles, then euer thou will doe, to purchase thee name and honour with the people : why doest thou so labour, and beate thy selfe about the vanities of vaine glory ? Why doest thou cast thy trauels into the wind of mens mouthes ? Why doest thou put thy riches in the lips of mutable men, where euery flatterer may rob thee of them ? Hast thou no better a chest to locke them vp in ? Saint Paul was of another minde, when hee said ; *I esteeme* *little to be indeed of you, or of the day*

John 9.  
Mat. 21.  
Mar. 11.  
Mat. 27.  
Luke 23.



1 Cor. 4:

: and hee had reason surely. For what careth he that runneth at tilt, if the ignorant people giue sentence against him, so the Judges giue it with him? If the blind man in the way to <sup>Luke 18.</sup> Jericho, had depended of the liking and approbation of the goers by, hee had never received the benefit of his sight, for that they dissuaded him from running, and crying so vehemently after Christ. It is a miserable thing for a man to bee a wind-mill, which maketh no meale, but according as the blast endureth. If the gale be strong, he surgeth about lustily: but if the wind slackes hee relenteth presently. So prayse the vaine-glorieus man, and yee make him run: if hee feele not the gale blow, hee is out of heart; he is like the Babylonians, who, with a little sweet musicke, were made to adore any thing whatsoeuer.

10 The Scripture saith most truly; <sup>Prou. 27.</sup>  
As siluer is tried in the fire by blowing to it,  
So is a man tried in the mouth of him that  
praiseth. For as siluer, if it be good, taketh no hurt thereby: but if it be euill,  
it goeth all into fume: so a vaine man  
by praise and commendation. How many haue wee seene puffed vp with mens  
praises, and almost put besides them-

*of the world.*

Psal. 9.

selues, for ioy thereof : and yet afterward brought downe, with a contrary wind, and driuen full neere to desperation by contempt ? How many doe we see daily (as the Prophet did in his dayes) commended in their sinnes, and blessed in their wickednesse ; How many palpable and intollerable flatteries do we heare both vsed, and accepted daily and no man crieth with good King Dauid ; *Away with this oyle and ointment of sinners, let it not come upon my head.* Is not all this vanity ? Is it not madnesse, as the Scripture calleth it ? The glorious Angels in Heauen seeke no honour vnto themselues, but all vnto God : and thou poore worme of the earth desirest to bee glorified ? The foure and twentie elders in the *Apocalyps* tooke off the Crownes, and cast them at the feete of the Lambe : and thou wouldest plucke forty from the Lambe to thy selfe, thou couldest. O fond creature ! How truly saith the Prophet ; *Homo vanitas simus factus est* ; A man is made like unto vanity ? That is like vnto his own vanity, as light as the very vanities themselves which hee followeth. And yet the Wiseman more expressely ; *Vanitas sua appenditur peccator* ; The sinnes as weighed in his vanity. That is

Psal. 140.

Psal. 39.

Apoc. 4.

Psal. 143.

Eccles. 5.

by the vanity, which he followeth, is seen  
how light and vaine a sinner is.

II The second vanity that belongeth to ambition, is desire of worldly honour, dignity, and promotion. And this is a great matter in the sight of a worldly man: that is a iewell of rare price, and worthy to be bought, euen with any labour, trauell, or perill whatsouer. The loue of this, letted the great men that were Christians in Iewy, from confessing of Christ openly. The loue of this letted Pilate from de-  
<sup>John 11.</sup>  
liuering Iesus, according as in conscience he saw hee was bound. The loue of this letted Agrippa and Festus from <sup>John 15.</sup>  
<sup>Acts 26.</sup> making themselues Christians, albeit they esteemed Pauls Doctrine to bee true. The loue of this letreth infinite men daily from imbraeing the meanes of their saluation. But ( alas ) these men doe not see the vanity hereof. Saint Paul saith not without just cause; *Nolite esse pueri sensibus*: Bee you not children in vnderstanding. It is the fashion of children to esteeme more of a painted bable, then of a rich iewell: and such is the painted dignity of this world: gotten with much labour, maintained with great expences, and lost with intollerable griefe and sorrow.

For better conceiuing whereof, pondre  
a little with thy selfe (gentle Reader) a-  
ny state of dignety that thou wouldest  
desire: and thinke how many haue had  
that before thee. Remember how they  
mounted vp, and how they descended  
downe againe: and imagine with thy  
selfe, which was greater, either the ioy  
in getting, or the sorrow in lesing it.  
Where are now all these Emperours,  
these Kings, these Princes and Prelates  
which rejoyced so much once at their  
owne aduancement? Where are they  
now I say? Who talketh or thinketh of  
them? Are they not forgotten, and cast  
into their graues long agoe? And do  
not men boldly walke ouer their heads  
now, whose faces might not be looked  
on without feare in this world? What  
then haue their dignities done them  
good?

The vanity  
of worldly  
honour.

11. It is a wonderfull thing to consi-  
der the vanity of this worldly honour.  
It is like a mans owne shadow, which  
the more a man runneth after, the  
more it flieth: and when he flieth from  
it, it followeth him againe: and the  
only way to catch it, is to fall downe  
to the ground vpon it. So we see, that  
those men which desire honour in this  
world, are now forgotten; and those  
which

which most fled from it, and cast themselves lowest of all men, by humility, are now most of all honoured: honored (I say) most, euен by the world it selfe, whose enemies they were while they liued. For who is honoured more now, who is more commended and remembred then Saint Paul, and his like which so much despised worldly honour in this life, according to the saying of the Prophet; *Thy friends (O Lord) Psal. 138,*  
*are too too much honoured;* Most vaine then is the pursue of this worldly honour and promotion: seeing it neither contenteth the minde, nor continueth with the possessor, nor is voyde of great dangers, both in this life, and in the life to come, according to the saying of Scripture, *Most severe judgement shal bee used upon these that are ouer others;* the meane man shall obtaine mercy: but the great and strong shall suffer torments strong-ha.

13 The third vanity that belongeth to ambition, or pride of life, is nobility of flesh and bloud, a great pearle in the eye of the world: but indeede in it selfe, and in the sight of G O D, a mere triffe and vanity. Which holy Job well understood, whiche hee wrotte these words; *I said unto Iessemes,* then Job 173

Worldly  
Nobility.

art my father, and unto wormes, you are my mother and sisters. Hee that will behold the gentry of his ancestors, let him looke into their graues, and see whether Job saith truly, or no. True nobilitie was never begun, but by vertue: and therefore as it is a testimony of vertue to the predecessors: so is it another of vertue vnto the successors. And he which holdeth the name thereof by descent, without vertue, is a meere monster in respect of his ancestors, for that he breaketh the limits of the nature of nobility. Of which sort of men, God saith by one Prophet; They are made abominable, even as the things which they loue: their glory is from their nativity, from the belly, and from their conception.

14 It is a miserable vanity to goe beg credit of dead men, when as wee deserue none our selues; to seeke vp old titles of honor from our ancestors, we being vtterly vncapable thereof, by our owne base manners and behaviour. Christ cleerely confounded this vanity, when being descended himselfe of the greatest nobility that euer was in the world; and besides that, being also the Sonne of God, yet calld hee himselfe ordinarily the sonne of man; that is, the sonne of the virgin Mary (for otherwise

my otherwise he was no sonne of man) John 12.  
 had further then this also called him-  
 selfe a shepheard, which in the world  
 is a name of contempt. He sought not  
 up this and that old title of honour to  
 furnish his stile withall, as our men doe.  
 Neither when he had to make a King : Kings 9.  
 first in Israel, did he seeke out the an- : Kings 16.  
 tientest bloud : but tooke Saul of the  
 basest tribe of all Israel : and after him  
 David, the poorest shepheard of all his  
 brethren. And when hee came into the  
 world, he sought not out the noblest Mat. 4.  
 men to make Princes of the earth ; that Psal. 44.  
 is, to make Apostles ? but tooke of the  
 poorest and simplest, thereby to con- Cor. 1.  
 ound (as one of them saith) the foo-  
 lish vanity of this world ; in making  
 so great account of the preheminencie  
 of a little flesh and bloud, in this  
 life.

15 The fourth vanity that belong- The vanity  
 eth to ambition, or pride of life, is of worldly  
 worldly wisedome ; whereof the Apo- Cor. 3.  
 lye saith ; *The wisedome of this world is folly  
 with God.* If it be folly: then great vani-  
 ty (no doubt) to delight so in it, as men  
 doe ; It is a strange thing to see, how  
 contrary the iudgements of God are to  
 the iudgements of men, The people of  
 Israel would needs haue a King (as I 1 Kings 2.  
 haue :

haue said) and they thought G O D would haue giuen them presently some great mighty Prince to rule ouer them: but hee chose out a poore fellow, that sough<sup>t</sup> to Askes about the country, After that, when G O D would displace this man: gaine for his sinne, hee sent Samuel to anoint one of Isay his Sonnes; and being come to the house, Isay brought forth his eldest sonne Eliab, a lusty tal<sup>l</sup> fellow, thinking him indeed most fit to gouerne: but G O D answered, *Respe<sup>c</sup> not his countenance nor the talnesse of personage for I have reieged him: nei<sup>ther</sup> doe I judge according to the countenance of man.* After that Isay brought in his second sonne Abinadab, and after him Samma, and so the rest, till he had shewed him seuen of his sonnes. All which being refused by Samuel, they marueiled, and said, ther was no more left, but onely a little red headed boy, that kept the sheepe, calle David: which Samuel caused to be sent for: and as soone as hee came in sight, G O D said to Samuel, this is the man that I haue chosen.

16 When the Messias was promised vnto the Iewes to be a King, they imagined presently, according to the worldly wisedome, that he should be some great Prince: and therefore the

refus

would refused Christ, that came in Poverty.  
 great James and Iosua being yet but carnall,  
 : but seeing the Samaritans contemptuously  
 ought to refuse Christ's disciples sent to them  
 that, and knowing what Christ was, thought  
 an a straight-way that hee must in reuenge  
 uel to haue called downe fire from Heauen to  
 d be consume them : but Christ rebuked  
 ough him saying : You know not of what spirit Luker,-  
 y tal are. The Apostles preaching the  
 fit to crosse, and necessity of suffering, to the Cor. i. j  
 esp wise Gentiles, and Philosophers, were  
 nize thought presently fooles for their la-  
 ge as bours. Festus the Emperours Lieute-  
 than, hearing Paul speake so much of  
 abandoning the world, and following  
 Christ, said, he was mad. Finally, this  
 is the fashion of all worldly wise men ; to  
 Sanc condemne the wisedome of Christ, and  
 her of his Saints. For so the holy Scripture  
 reporteth of their owne confession, be-  
 alleding now in place of torment ; Nos insen- sap. 56  
 se hi uiam illorum estimabamus insaniam ; We  
 eight fond men esteemed the liues of Saints as  
 the madnessse. Wherefore, this is also great  
 vanity (as I haue said) to make such  
 account of worldly wisedome : which is  
 im not onely folly, but also madnessse, by  
 the testimony of the holy Ghost him-  
 selfe.

17. Who would not thinke, but that

Cor. i.

Cor. 3.

The vanity  
of beauty.  
Prov. 31.

Psal. 118.

Psal. 4.

the wise men of this world were the fittest to be chosen to do C H R I S T service in his Church? Yet Saint Paul saith, *Non multi sapientes secundum carnem*: God hath not chosen many wise men according to the flesh. Who would not thinke but that a worldly wise man might easily also make a wise Christian? Yet Saint Paul saith no; except first he become a foole; *Stultus fiat ut fiat sapiens*. If any man seeme wise among you, let him become a foole, to the end he may be made wise. Vaine then and of no account is the wisdome of this world, except it bee subiect to the wisdome of God.

18 The first vanity belonging to pride of life, is corporall beauty; whereof the wise man saith; *Vane is beauty, and deceitfull is the grace of countenance*. Wherof also King David understood properly, when he said; *Turn away mine eyes (O Lord) that they behold not vanity*. This is a singular great vanity, dangerous and deceitfull: but yet greatly esteemed of the children of men: whose property is; *To loue vanity*, as the Prophet saith. Beauty is compared by holy men to a painted snake, which is faire without, and full of deadly poison within. If a man did con-

Consider what infinite ruines and destruction haue come by ouer light giuing credit thereunto, hee would beware of it. And if hee remembreth what foule drosse lieth vnder a faire skinne; hee would little be in loue therewith, saith one father. God hath imparted certaine sparks of beauty vnto his creatures: thereby to draw vs to the consideration and loue of his owne beauty, whereof the other is but a shadow: even as a man finding a little issue of water, may seeke out the fountaine thereby; or hapning vpon a small veine of gold, may thereby come to the whole mine it selfe. But we like babes, delight our selues onely with the faire couer of the booke, and never doe consider what is written there. In all faire creatures that man doth behold, hee ought to read this, saith one father, that if God could make a peece of earth so faire and louely, with imparting vnto it some little sparke of his beauty: how infinite faire is he him selfe, and how worthy of all loue and admiration? And how happy shal we be, when wee shall come to enjoy his beautifull presence, wherof now all creatures doe take their beauty?

A lesson to  
be read in the  
beauty of all  
creatures.

19 If wee would exercise our selues  
in

in these manner of cogitations, we  
might easily keepe our hearts pure  
and vnspotted before G O D in behol-  
ding the beauty of his creature. But  
for that, wee vse not this passage from  
the creature to the Creator, but re-  
only in the externall appearance of  
deceitfull face, letting goe the bridle  
of soule cogitation, and setting wil-  
ly on fire our owne concupisances.  
hence it is that infinite men doe per-  
daily by occasion of this fond vanity.

*The vanity  
of beauty.*

I call it fond, for that euery child may  
descrie the deceit, and vanity there-  
of. For take the fairest face in the  
world, wherewith infinite foolish men  
fall in loue, vpon the sight: and race  
ouer but with a little scratch; and  
the matter of loue is gone: let there  
come but an ague, and all this good  
beauty is destroyed: let the soule de-  
part but one halfe houre from the  
body, and this louely face is vgly to loo-  
on: let it lye but two daies in the graue,  
and those which were so hot in loue  
with it before, will scarce abide to be-  
hold it, or come neere it. And if not  
of these things happen vnto it: yet  
quickly cometh on old age, which  
riueleth the skinne, draweth in the eye  
sketteth out the teeth, and so disfigure-

ns, whose whole visage, as it becommeth  
is puriore contemptible now, then it was  
in behoautifull and alluring before. And  
e. But what then can bee more vanity then  
ge from us? What more madnesse, then either  
out to take pride of it, if I see it in my selfe  
ce of toindanger my soule for it, if I see it in  
brid shers?

The vanity  
of apparel.  
Ecclesiastes 12:13

10 The sixth vanity belonging to  
ences side of life, is the glory of nice appa-  
pen ill : against which the Wise man saith,  
ty. *Vestitus ne glorieris unquam?* See thou  
ld me never take glory in apparell. Of all va-  
then ties this is the greatest; which we see  
n th common among men of this world.  
h mo Adam had never fallen, we had ne-  
race ver vsed apparell : for that, apparell  
and was deuised to couer our shame of na-  
the rednesse, and other infirmities contrac-  
good ed by that fall. Wherefore, wee that  
like pride and glory in apparell, doe  
he be much as if a begger should glory and  
look like pride of the old clouts that doe  
grau over his sores. Saint Paul laid vnto a  
louishop ; *If we have wherewithall to couer 1 Tim. 6:  
o b wselles, let vs bee content.* And Christ  
not touched deepeley the danger of nice ap-  
: yourell, when hee comm ended so much  
whi saint John Baptist for his austere attire, ad-  
eying for the contradictory; *Qui mollibus  
ure refuntur, in domibus regum sunt :* They  
which

Mat. 3:12  
Luke 7.

which are apparelled in soft and delicate apparell, are in Kings Courts, Kings Courts of this world, but not the Kings Court of Heauen. For what cause in the description of the rich damned, this is not omitted by CHRIS  
*That bee was apparelled in purple silke.*

Luke 16.

Gen. 3.

Heb. 11.

*The extreme  
vanity and  
wuersty of  
men.*

21 It is a wonderfull thing to consider the different proceeding of God and the world herein. God was the that euer made apparell in the world, and he made it for the most noble all our ancestors, in paradise: and yet he made it but of beasts skins. And St. Paul testifieth of the noblest Saints of old Testament, that they were couerted only with goates skins, and with haires of camels. What vanity is it then for us to be so curious in apparell, and to have such pride therein, as we doe? We spoile and spoile all creatures almost in the world, to couer our backes, and to derne our bodies withall. From one, take his wool: from another his skin: from another his furre; and from some other, their very excrements, as silke, which is nothing else but the excrements of wormes. Nor contenting with this, wee come to fishes, and doe of them certayne pearles to hang about

We goe downe into the ground for  
and siluer, and turne vp the sands  
the sea for precious stones : and ha-  
ving borrowed all this of other crea-  
tures, we iet vp and downe prouoking  
to looke vpon vs : as if all this now  
be our owne. When the stone shineth  
in our finger, wee will seeme (for  
th) thereby to shine. When the siluer  
silke doe glister on our backes, wee  
be big, as if all that beauty came  
vs. And so (as the Prophet saith) Psal. 77.  
pasle ouer our dayes in vanity, and  
not perceiue our ewne extreame  
y.

The second generall branch, <sup>Concupi-</sup>  
which Saint John appointeth vnto the <sup>cence of al</sup>  
lity of this life, is concupiscentia  
eyes. Whereunto the auncient Fa-  
thers haue referred all vanites of ri-  
ches and wealth of this world. Of this  
Saint Paul writeth to Timothy ; Giue com-  
mandement to the rich men of this world,  
to be high minded, nor to put hope in the  
certainty of their riches. The reason of  
such speech is vttered by the Scrip-  
ture in another place, when it saith ;  
Prou. 11.  
she shall not profit a man in the day of  
vnghe : That is, at the day of death and  
dement : which thing the rich men  
of this world doe confess : themselues,  
though

of the world.

The second part.

Sap. 5.

The vanity  
and perill of  
worldly  
riches.

P. al. 75.

Bar. 3.

James 5.

though too late, when they cry ; *Dimitum iactantia quid nobis contulit ?* What hath the brauety of our riches profite vs ? All which euidently declareth the great vanity of worldly riches, whiche can doe the possessor no good at all when he hath most need of their helpe. Rich men haue slept their sleepe (saith the Prophet) and haue found nothing in the bands : that is, rich men haue passed over this life, as men doe passe ouer sleepe, imagining themselues to haue golden mountaines, and treasures : and when they awake (at the day of the death) they find themselues to haue nothing in their hands. In respect whereof, the Prophet Baruch asketh this question ; *Where are they now which buy together gold and siluer, and which made end of their scraping together ?* And he answered himselfe immediatly ; *Externati sunt, & ad inferos descenderunt :* They are now rooted out, and are gone downe to hell. To like effect saith Saint James ; *Now goe to you rich men, weepe and howle your miseries, that come upon you : your riches are rotten, and your gold and siluer is rusty : the rust thereof shall be in testimony against you, it shall feede on your flesh as fire : you haue boorded up wrath for your selues in the day,*

If wealth of this world be not on-  
so vaine, but also so perillous, as here  
affirmed : what vanity then is it for  
men to set their minds vpon it, as they  
whiche? Saint Paul saith of himselfe, that He Philip. 3.  
all al- tenued it all but as dung. And hee had  
helpe eat reason surely to say so, seeing in-  
tht th ed they are but dung : that is, the ve-  
excrements of the earth, and found  
only in the most barren places thereof, Iob 23.  
they can tell which haue seene their  
unes. What a base matter is this then  
for a man to tie his loue vnto? G O D Louis. ix.  
the commanded in the old law, that what-  
ever did goe with his breast vpon the  
ound, should be vnto vs in abomina-  
tion : how much more then a reasona-  
le man that hath glewed his heart and  
vnto a peece of earth? We came in Cap. 1.  
naked into this world, and naked wee must  
forth againe, saith Job. The mil-wheele  
treth much about, and beateth it  
selfe from day to day: and yet at the  
rees end it is in the same place, as it  
is in the beginning: so rich men, let  
hem toile and labour what they can,  
yet at their death must they bee as  
poore, as at the first day wherein they  
were bo-ne. When the rich man dieth Iob 27.  
(saith Iob) he shal take nothing with him,  
it shal close vp his eyes and fide nothing;

Poorety

Poerty shall lay bands upon him, and a tempe  
shall oppresse him in the night : a burning wind  
shall take him away, and with a whirle-wind  
shall snatch him from his place ; it shall rush  
upon him, and shall not spare him : it shall  
bind his hands vpon him, and shall bisse ouer  
him. For that it seeth his place whither he mu  
gote.

24 The Prophet David likewise fore  
warneth vs of the same in these words  
*Bee not afraid when thou seest a man ma  
rich, and the glory of his house multiplied. For  
when he dieth he shall take nothing with him  
nor shall his glory descend to the place whither he  
goeth : he shall passe into the progenies of his an  
cestors, (that is, he shall goe to the place  
where they are, who haue liued as he ha  
done) and world without end he shall see  
more light.*

25 All this and much more is spoke  
by the holy Ghost, to signifieth the dan  
gerous vanity of worldly wealth : and  
the folly of those men who labour so  
much to procure the same with ete  
nall perill of their soules, as the Scrip  
ture assureth vs. If so many Physitians  
as I haue here alledged Scripture  
should agree together, that such  
such meates were venemous and poi  
sonous ; I thinke few would giue th  
aduenture to eate them, though  
otherwil

therwise in taste they appeared sweet  
and pleasant. How then commeth it to  
pass, that so many earnest admoniti-  
ons of God himselfe, cannot stay vs Psal. 61.  
from the loue of their dangerous vani-  
tys? *Nolite cor apponere,* saith God by the  
prophet: that is, Lay not your heart  
into the loue of riches. *Qui diligit au-*  
Eccles. 3.  
*fore unnon iustificabitur,* saith the wise man.  
that loueth gold shall neuer bee iu-  
nished. I am angry greatly upon rich Na- Chap. 1.  
men, saith God by Zephary. Christ saith;  
*Men dico vobis, quia dunes difficile intra-* Mat. 19.  
*in regnum cælorum.* Truly I say vnto you  
that a rich man shall hardly get into  
the Kingdome of Heauen. And againe;  
be unto you rich men, for that you haue re-  
nied your consolation in this life. Finally Saint  
Paul saith generally of all, and to all; They  
which will be rich, do fall into temptation, and  
into the snare of the devill, and into many unprofi-  
table and burlfull desires, which drawne men into  
ruination and perdition.

26 Can any thing in the world bee  
spoken more effectually to dissuade  
men from the loue of riches, then this? Must  
not here now the couetous men ei-  
ther deny GOD, or condemne them-  
selves in their owne consciences? Let  
them goe, and excuse themselves by the  
conscience of wife and children, as they  
are

*The pretence  
of wife and  
children re-  
fused.*

are wont, saying; they meane nothing else, but to prouide for their sufficiencie. Doth Christ or Saint Paul admit this excusation? Ought we so much to loue wife, or children or other kindred, as to indanger our soules for the same? What comfort may it be to an afflicted father in Hell, to remember, that by his meanes, his wife and children, doe liue wealthily in earth? All this is vanity (deere brother) and meete deceit of our spirituall enemy. For within one moment after we are dead, we shall care no more for wife, children, father, mother, or brother in this matter, then we shall for a meete stranger, and one penny giuen in almes while we liued (for Gods sake) shall comfort vs more at that day, then thousands of pounds bestowed vpon our skinne, for the naturall loue we beare vnto our owne flesh and bloud the which, I would so Christ world men did consider. And then (no doubt) they would never take such care for kindred, as they doe: especially vpon their death beds; whence prelenty they are to depart to that place, where flesh and bloud holdeth no more priuledge; no riches haue any power to deliuere; but onely such, as were well bestowed in the seruice of G O D, or giuen

hing to the poore for his names sake. And  
cien this shall be sufficient for this point of  
t this riches.

27 The third branch of worldly vanis-  
d, as die is called by Saint John concupiscence  
ame of the flesh : which containeth all plea-  
santes, and carnall recreations ; as ban-  
etting, laughing, playing, and the like,  
wherewith our flesh is much delighted  
in this world. And albeit in this kinde,  
there is a certaine measure to bee allow-  
ed vnto the goldly, for the conuenient  
maintenance of their health, (as also  
riches it is not to bee reprehended)  
yet, that all these worldly solaces are  
not onely vaine, but also dangerous in  
that excesse and abundance, as world-  
y men seeke and vse them, appeareth  
plainely by the words of C H R I S T : Woe John 16.  
unto you which now doe laugh, for you shall  
weepe : woe bee unto you that now liue in fill,  
and saicity ; for the time shall come when you  
shall suffer hunger. And againe in Saint  
Johns Gospell speaking to his Apostles,  
and by them to all other, he saith ; You  
will weepe and pine : but the world shall re-  
joyce. Making it a signe distinctive be-  
tweene the good and the bad, that the  
one shall mourne in this life, and the o-  
ther rejoyce, and make themselves mer-

9  
Observati-  
on of world-  
ly pleasure.

John 16.

Iosua 16.

Job 21.  
Job 7.

Job 2.

Ecclesiastes 2.

Job 5.

Why good  
men are sad  
in this life.  
1 Cor. 2.  
2 Cor. 7.  
Phil. 2.  
Job 3.  
John 10.

28 The very lame doth Job confirme, both of the one, and the other sort : for of worldlings hee saith ; That they solace themselves with all kind of musick, and doe passe ouer their dayes in pleasure, and in a very moment doe goe downe into hell. But of the godly he saith in his owne person ; That they sigh before they eate their bread. And in another place ; That they feare all their works, knowing that GOD spares him which offendeth. The reason whereof the Wise man yet further expresseth, saying ; That the workes of good men are in the hands of GOD ; and no man knoweth (by outwards things) whether loue or hatred is GODS hand : but all is kept vncertaine for the time to come. And old Tobias infiniteth yet another cause, when hee saith ; What joy can I haue or receive, seeing I sit here in darknesse ? Speaking literally of his corporall blindnesse, but yet leauing it also to be vnderstood of spirituall and internall darkenesse.

29 These are then the causes (beside externall affliction, which God often sendeth) why the godly doe liue more sad and fearefull in this life, then wicked men doe, according to the counsell of Saint Paul; and why also they sigh often and weepe, as Job and Christ do affirme; for that they remember often the iu-

flict

rice of God : their owne frailty in sinning : the secret judgement of Gods predestination \* vncertaine to vs : the deale of misery and desolation , wherein they liue here : which made euen the Apostles to groane, as Saint Paul \* saith, though they had leſſe cause thereof then we. In respect whereof we are willed to passe ouer this life in carefullnesse, watchfulness, feare, and trembling : and in respect whereof also; the Wiseman saith : *It is better to goe to the house of sorrow, then to the house of feasting.* Againe ; where ſadneſſe is, there is the heart of wiſe men : but where mirth is, there is the heart of fooleſ. Finally, in respect of this, the scripture ſaith ; *Beatus homo qui ſemper eſt auditus.* Happy is the man which alwaies ſcarefull. Which is nothing elſe, but that which the holy Ghost commandeth every man by Micheas the Prophet, *Solitum ambulare cum Deo ;* To walke ſcarefull and diligent with God : thinking vpon his commandements : how wee keepe and obſerue the ſame : how wee refiſt, and mortifie our members vpon earth, and the like. Which cogitations, if they might haue place with vs, would put off a great deale of thoſe worldly affaimes, wherewith the careleſſe ſort of ſaints are ouerwhelmed : I meane

B Calling  
and iuſti-  
ing are ve-  
ry plaine  
and infal-  
lible tokens  
theroſ.

Rom.8.

30. And ſo farre is  
it not un-  
certaine  
vnto the  
faithfull.  
a Rom.5.  
Ephes.4.  
Mat.24.  
2 Cor.5.  
andy.  
b Eccel.7.  
Prou.28.  
Mich.6.

of those good fellowships of eatings, drinkings, laughings, singings, disputings, and other such vanities that distract vs most,

30 Hereof Christ gaue vs a most notable aduertisement, in that he wept often, as at his nature; as the resuscitation of Lazarus; vpon Jerusalem; and vpon the crosse. But he is neuer read to haue laught in all his life. Hereof also is our owne nativity and death a signification; which being both in Gods hands, are appointed vnto vs, with sorrow and grieve, as we see. But the middle part thereof, that is, our life being left in our owne hands (by Gods appointment) we passe it ouer with vaine delights, neuer thinking whence we came, nor whither we goe.

A simili-  
tude.

31 A wise traueller passing by his Inne, though he see pleasant meate offered him; yet hee forbeareth vpon consideration of the price, and the journey hee hath to make, and taketh in nothing, but so much as hee knoweth well, how to discharge the next morning at his departure: but a fool layeth hands on euery delicate bait that is presented to his sight, and playeth the Prince for a night or two. But when it commeth to the reckoning, he wisheth

wisheth that hee had liued onely with bread and drinke, rather then to bee so troubled as he is for the paiment. The custome of many Churches yet is to fast the euene of every feast, and then to make merry the next day, that is, vpon the festiuall day it selfe : which may represent vnto vs, the abstinent life of good men in this world, and the mirth that they haue in the world to come. But the fashion of the world is contrary, that is, to eate and drinke merrily, first at the Tauern, and after, to let the host bring in his reckoning. They eate, drinke, and laugh: and the host scoreth vp all in the meane space. And when the tyme commeth that they must pay, man an heart is sad, that was pleasant before.

32 This the Scripture affirmeth also of the pleasures of this world ; *Rijus do- Propterea miscebitur, & extrema gaudiū lucius occupat*: Laughter shall be mingled with sorrow, and mourning shall ensue at the hinder end of mirth; the Deuill that plaieth the host in the world, and will serue you with what delight or pleasure you desire, writeth vp all in his booke : and at the day of your departure (that is, at your yeata) will hee bring the whole reckoning, and charge

Propterea

Of the world.

The second part.

Amos 2.  
Tob. 3.

Apoc. 18.

Phil. 38.

Isay 59.

*The ropes of vaine-glory.*

you with it all : and then shall follow that which God promiseth to worldlings by the Prophet Amos ; Your mirth shall be turned into mourning and lamentation. Yea, and more then this, if you be notable to discharge the reckoning, you may chance to heare that other dreadfull sentence of Christ in the Apocalyps ; *Quoniam in deliciis fuit, tantum datus illi tormentum :* Looke how much he hath beene in his delights, so much torment doe you lay on him.

33 Wherefore to conclude this point, and therewithall this first part touching vanities : truely we may say with the Prophet David, of a worldly minded man ; *Vniuersa vanitas omnis homo vivens.* The life of such men containeth all kind of vanity. That is, vanity in ambition, vanity in riches; vanity in pleasure, vanity in all things which they most esteeme. And therefore I may well end with the words of God, by the Prophet Isay ; *Ve vobis, qui trahitis iniquitatem in vaine-glory, funiculus vanitatis :* Woe bee unto you which doe draw wickednesse in the ropes of vanity. Those ropes are those vanities of vaine-glory, promotion, dignety, nobility, beauty, riches, delights, and other before touched : which alwayes draw with them some iniquity,

and

and finne, For which cause, David saith Psal. 3.  
 into God ; Thou hatest (O Lord) obseruers  
 superfluous vanities. And lastly for this  
 cause the holy Ghost pronounceth ge-  
 nerally of all men ; *Beatus vir qui non re-*  
*exit in vanitates, & insanias falsas :* Blef-  
 dis that man, which hath not respected  
 vanities, and the false madnesse of this  
 world.

Psal. 39.

34 Now come I then to the second  
 part proposed in this Chapter, to shew  
 how this world, with the commodities  
 hereof are not onely vanities, but also  
 deceits (as Christ tearmeth them) for  
 that indeed, they performe not vn-  
 to their followers those idle vanities  
 whiche they doe promise. Wherein the  
 world may bee compared to that wret-  
 ched and vngratefull deceiver *Laban*:

who made poore *Jacob* to serue him se-  
 ven yeeres for faire *Rachel*, and in the  
 end deceipted him with foule *Lea*. What

else promises doth the world make  
 daily ? To one it promiseth long life  
 and health : and cutteth him off in the  
 middest of his daies. To another it pro-  
 miseth great wealth and promotion :  
 and after long seruice, performeth no  
 art thereof. To another it promiseth  
 great honour by large expences : But  
 under-hand it casteth him into con-

How wan-  
ly vanities  
are also de-  
ceits.

Mat. 13.

Gen. 29.

False promis-  
ses of the  
world.

tempt be beggery. To another it assureth great aduancement by marriage; but yet never giueth him ability to come to his desire. Goe you ouer the whole world: behold countries; view prouinces; looke into cities, harken at the doores and windowes of priuate house, of Prince palaces, of secret chambers: and you shall see, and heare nothing but lamentable complaints: one, for that he hath lost: another, for that hee not woone: a third, for that he is not satisfied: ten thousand, for that they are deceiued.

*The false  
promise of  
the world.*

35 Can there bee a greater deceit (for examples sake) then to promise renowne, and memory, as the world doth to her fellowes: and yet to forget them as soone as they are dead. Who doth remember now one of forty thousand iolly fellowes in this world, Captaines, Souldiers, Councellers, Dukes, Earles, Princes, Prelates, and Emperours? Kings, and Queenes; Lords, and Ladies? Who remembreth them I say? Who once thinketh or speakeþ of them now? Hath not their memory perished with their sound; at the Prophet saith? Did not Job promise truly, that Their remembrance shoulde be as asp̄: stredden under foot? And David

Psal. 9.  
Job 4.3.

22.11.2014

sureth that They shold bee as dust blowne with the winde ? Divers men there haue bin  
 ere this, that haue binne very meane in common account : and yet because they haue laboured to be vnowne to the world, therefore the rather the world beth remembreth and honoureth now the memory of them. But many a King and Emperour haue striued and laboured all their life, to bee knowne in the world; and yet are now forgotten. So that the world is like in this point (as one saith) vnto a <sup>A compa-</sup> <sup>rison</sup> covetous and forgetfull host, who if hee see his old ghuest come by in beggerly estate, all his money being spent, hee maketh semblance not to know him. And if the ghest maruell thereat, and say ; that he hath come often that way, and spent much money in the house : the other answereth, It may be so : for there passe this way so many, as wee vs  
 not to keepe account thereof. But what is the way to make this host to remember you (saith this Author;) The way is to vs  
 him ill as you passe by: b<sup>e</sup>re him well,  
 or doe some other notable iniury vnto him, and he will remember you as long as he liueth: and many times will talke of you when you are farre off from

What the  
deceits of  
the world



A. Hall.  
man.

36 Infinite are the deceits and dis-  
mulations of the world. It seemeth  
goodly, faire, and gorgous in outward  
shew: but when it commeth to hand-  
ling, it is nothing but a feather ; when  
it commeth to sight, it is nothing but  
a shadow ; when it commeth to weight,  
it is nothing but smoake ; when it com-  
meth to opening, it is nothing but an  
image of plaster-worke, full of old rags  
and patches within. To know the mis-  
eries of the world, you must goe a little  
out from it. For, as they which walke in  
a mist, doe not see it so well, as they  
which stand vpon a hill from it : so far-  
reth it in discerning the world ; whose  
property is, to blind them that come  
to it, to the end they may not see their  
owne estate : even as a Rauen, first of  
all striketh out the poore sheepe's eye ;  
and so bringhth to passe, that shee may  
not see the way to escape from his tyran-  
ny.

37 After the world hath once be-  
reft the worldling of his spirituall sight,  
that he can ridge no longer betweene  
good and euill ; vanity and verity :  
then it rocketh him asleepe, at ease and  
pleasure : it bindeth him sweetly ; it de-  
ceiueteth him pleasantly ; it tormenteth  
him in great peace and rest : it hath a  
proued

proud spirit straight waies, to place him  
in the pinnacle of greedy ambition, and  
there-hence to shew him all the digni-  
ties and preferments of the world : it  
hath twenty false Merchants, to shew  
him in the darke, the first and former  
ends of faire and precious clothes. (But  
hee may not looke into the whole pec-  
cates, nor carry them to the light.) It hath  
soure hundred false Prophets to flatter  
him, as *Achab* had, which must keepe  
him from the hearing of *Micheas* his  
counsell, that is, from the remorse of  
his owne conscience, which telleth him  
truth : it hath a thousand cunning fi-  
shers, to lay before him pleasant baits,  
but all furnished with dangerous hooks  
within ; it hath infinite strumpets of  
*Babylon*, to offer him drinke in golden  
cups, but all mingled with most deadly  
poysone : it hath in every doore an allu-  
ring *label*, to intice him into the milke  
of pleasures and delight ; but all haue  
their hammers and nailes in their  
hands, to murther him in the braine  
when he falleth asleepe. It hath in eue-  
ry corner a flattering *Joab*, to embrace  
and with one armes, and kill with the other,  
a false *Iudas* to giue a kisse, and there-  
with to betray. Finally, it hath all the  
accents, all the dissimulations, all the  
flatteries

Mat. 4.

Min. 22.

Apoc. 17.

Judge 5.

King. 18.

Luke 22.

flatteries, all the treasons that possibly may bee devised. It hateth them that loue it, deceiueth them that trust it; afflieth them that serue it; reprocheth them that honour it; damneth them that follow it: and most of all forgetteth them that labour and travell most of all for it. And to bee briefe in this matter, doe you what you can for this world, and loue it, and adore it, as much as you will: yet in the end you shall finde it a rich *Nabal*: who after many benefits receiued from *Dauid*, yet when *Dauid* came to haue need of him, he answered; *Who is Dauid? Or who is the sonne of Isay that I shoulde know him?* Vpon great cause then said the Prophet *Dauid*: O you children of men, how long will you be so dull hearted? Why doe you loue vanity, and seeke after a lye? Hee calleth the world not a lier, but alie it selfe: for the exceeding great fraud and deceit which it vseth.

<sup>3</sup>  
How plea-  
sures of the  
world are  
abornes.  
*Homs. 15. in  
Ewang.*

38 The third name or property that Christ ascribeth vnto the pleasures and riches of the world, is, that they are thornes, of which Saint Gregory witnesseth thus; Who euer would haue belieued mee, if I had called riches thornes, as Christ here doth, seeing thornes doe pricke, and riches are pleasant.

pleasant? And yet surely they are thornes, for that with the prickes of their carefull cogitations, they teare and make bloudy the minds of worldly men. By which words this holy father signifieth, that cuen as a mans <sup>B</sup> naked body tossed and tumbled among many thornes, cannot be but much rent and torne, and made blode die with the pricks thereof: so a worldly mans soule beaten with the cares and cogitation of this life, cannot but bee vexed with restles pricking of the same, and wounded also with many temptations of sinne, which doe occure. This doth Salomon (in the places before alledged) significie, when he doth not only call the riches and pleasures of this world, <sup>a</sup> *Vanity of vanities*, that is, the greatest vanity of all other vanities: but also *Afflictions of spirit*, giuing vs to understand, that where these vanities are, and the loue of them once entred: there is <sup>b</sup> no more peace of G O D, which passeth all vnderstanding, there is no longer rest, or quiet of mind: but warre of desires: vexation of thoughts: tribulation of feares: pricking of cares: quietnesse of soule: which is indeed most miserable and pitifull affliction of spirite.

<sup>a</sup> But the words of Christ declare that it is another thing that he did especially respecting therein: that is, the choking or destroying of such corne, as was sowne among them, and the vtter extinguisheing or great hindering of all that were worldily minded. <sup>b</sup> Eccl. 1. 2, 3, 4. <sup>b</sup> Phil. 4.

A compa-  
rison.

39 And the reason hereof is, that a clocke can neuer stand still from running, so long as the peazes doe hang thereat, so a worldly man hauing infinite cares, cogitations, and anxieties hanging vpon his mind, as peazes vpon the clocke, can neuer haue rest, or repose day or night, but is inforced to beat his braines, when other men sleepe, for the compassing of those trifles wherewith hee is incumbred. Oh how many rich men in the world doe feele to bee true, that I now say? How many ambitious men doe proue it daily, and yet will not deliuere themselues out of the same?

Med. 8.

40 Of all the plagues sent vnto Egyt, that of the flies was one of the most troublesome, and fastidious. For they neuer suffered men to rest: but the more they were beaten off, the more they came vpon them. So of all the miseries and vexations, that GOD laieth vpon worldlings, this is not the least, to bee tormented with the cares of that which they esteeme their greatest felicity, and cannot beat them off, by any meanes they can devise. They rush vpon them in the morning, as soone as they awake: they accompany them in the day: they forsake them

hem not at night : they follow them  
to bed ; they let them from their sleepe ;  
they afflict them in their dreames ; and  
finally, they are like to those impor-  
tune and vnmercifull tyrants, which  
God threateneth to wicked men by Iere-  
my the Prophet : *Qui nocte ac die non dabunt*  
*quieum* : Which shall giue them no rest  
either by day or night : and the cause  
hereof, which GOD alledgedeth in the  
same Chater, is ; *Quia abstuli pacem me-*  
*am populo isto (dicit Dominus) misericordiam,*  
*et miserationes*: For that I haue taken away  
my peace from this kinde of people (saith  
GOD) I haue taken away my mercy  
and commiseration : a very heauy sen-  
tence to all them that lie vnder the yoke  
and bondage of these miserable vani-  
ties.

Ier. 10. 1

41 But yet the Prophet Esay hath a  
much more terrible description of  
these mens estate ; They put their trust in  
things of nothing , and doe talke vanities : Esay 59.  
They conceiuie labour, and bring forth ini-  
quity : they breake the egges of Serpents,  
and weauie the webs of Spiders : bee that shall  
bite their egges shall die : and that which is  
snatched thence, shall be a cockatrice : their  
webs shall not make cloth to cover them : for  
that, their works are unprofitable : and the  
wurke of iniquity is in their hand. These  
are

Of the world.

The expositi-  
cation of  
the words  
of Esay.

are the words of *Esay*, declaring vnto vs by most significant similitudes how dangerous thornes the riches and pleasures of the world are. And first he saith, *They put their hope in things of no thing, and doe talke vanity*: to signify that hee meaneth of the vanities, and vaine men in this world: who commonly doe talke of the things which they louest, and wherein they place their greatest affiance. Secondly, he saith, *They conceiue labour and bring forth iniquity*. Alluding herein to the childbirthing women, who first doe conceiue in the wombe, and after a great deale of trauell doe bring foorth their infant; so worldy men, after a great time of trauell, and labour in vanities, doe bring forth another fruit then sinne and iniquity. For that is the effect of those vanities, as *Esay* speaketh in the same Chapter, cryinge out to such kinde of men; *Woe bee unto you which doe draw iniquity in the robes of vanitie*.

42 But yet to expresse this matter more forcible, he vseth two other similitudes, saying; *They breake the eggs of serpents, and doe weave the webs of spiders*. Signifying by the one the vanity these worldly cares: and by the other the danger thereof. The spider wee see his

g vntaketh great paines and labour many  
 es homaies together to weaue himselfe a web:  
 d please and in the end, when all is done, com-  
 st he beneath a pufse of winde, or some other  
 s of no little matter, and breaketh all in pee-  
 signifis. Euen as he in the Gospell, which  
 s, an had taken great trauell and care, in hea-  
 mmoning riches together, in plucking downe  
 ey lou his old barnes, building vp of new: and  
 ar gre when he was come to say to his soule;  
 n, Th *You be merry : that night his soule was Luke 19:15*  
 y. Alaken from him, and all his labour lost.  
 rth Therefore *Esay* saith in this place ; that  
 n the *the webs of these weauers shall not make them*  
 traue *loth to couer them withall : for that their workes*  
 world *are unprofitable.*

ll, and 43 The other comparison contai-  
 rth meth matter of great danger and feare.  
 y. For as the bird that sitteth vpon the  
 as h eggges of serpents, by breaking and hat-  
 cryng them, bringeth forth a peri-  
 bee vious broode, to her owne destruction:  
 of va so those that sit a brood vpon these va-  
 nities of the world (saith *Esay*) doe hatch  
 matt at last their owne destruction. The rea-  
 son whereof is ( as he said) *For that the*  
 egges *worke of iniquity is in their hand.* Still  
 spide harping vpon this string, that a man  
 nity cannot loue and follow these vanities,  
 e oth or intangle himselfe with their ropes (as  
 vce se his phrase it) but that he must indeede  
 take draw

of the world.

drawen much iniquity therewith : that is, he must mingle much sinne and offence of G O D with the same : which effect of sin, because it killeth the soule, than consenteth vnto it, therefore *Esay* compareth it vnto the brood of Serpents, that killeth the bird which bringeth them forth to the world. And finally, *Mose* vseth the like similitudes, when hee faith of vaine and wicked men ; Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their clusters of grapes are most bitter, their wine is the gall of dragons, and the poyson of cockatrices incurable. By which dreadfull and loathsome comparisons, he would giue vs to vnderstand that the sweete pleasures of this world are indeed deceits, and will prooue themselves one day most bitter and dangerous.

4  
The fourth  
part, how  
the world  
is misery.

43 The fouth point that wee haue to consider is, how this word, *Aerumnus*, that is, misery and calamity, may bee verified of the world, and the felicity thereof. Which thing though it may appeare sufficiently by that which hath beeene said before : yet will I (for promise sake) discusse a little further in this place, by some particulars. And among many miseries which I might here recount ; the first, and one of the greatest,

is,

the breuity and vncertainty of all ~~trouthe~~<sup>worldly</sup>.  
 worldly prosperity. Oh, how great a  
 misery is this vnto a worldly man, that  
 would haue his pleasures constant and  
 perpetuall ? O death how bitter iis thy re-  
 membrance (saith the wise man) vnto a  
 man that hath peace in his riches ? We haue  
 seene many men aduanced, and not en-  
 dured two moneths in their prosperi-  
 ty : wee haue heard of diuers married  
 a great ioy, and haue not liued sixe  
 yyes in their felicity : we haue read of  
 strange matters in this kind : and wee  
 see with our eyes no few examples dai-

Eccl. 14:3

What a grieve was it (thinke you) to  
 Alexander the great, that hauing sub-  
 ued in twelve yeeres the most part of  
 the world, should be then inforced to  
 wher he was most desirous to liue :  
 and when he was to take most ioy, and  
 comfort of his victories ? What a sor-  
 row was it to the rich man in the Gos-  
 ell, to heare vpon the sudden : Hac  
 esse : Euen this night thou must dye ?  
 What a misery will Ithis bee to many  
 worldlings, when it commeth, who now  
 build palaces, purchase lands, heape vp  
 riches, procure dignities, make marri-  
 ages, ioyne kindreds, as though there  
 were neuer an end of these matters ?  
 What a dolefull day will this bee to  
 them

1 Mac. 12

Luke 12:5.

*of compa.  
wysor.*

them (I say) when they must forgoe all these things which they doe so much loue ? When they must be turned off, as Princes mules are wont to be, at the iournies end : that is, their treasure taken from them, and their gauld backes onely left vnto themselues ? For, as we see these mules of Princes goe, all the day long, loaden with treasure, and couerred with faire cloathes, but at night shaken off into a sorry stable, much bruised and gauled with the carriage of those treasures : so, rich men that passe through this world, loaden with golde and siluer, and doe gaule greatly their soules in carraige thereof, are despoiled of their burthen at the day of death, and are turned off, with their wounded consciences, to the loathsome stable of Hell and damnation,

*Discouers-*  
*ment.*

45 Another milery ioyned to the prosperity of this world, is the grievous counterpoize of discontentments, that euery worldly pleasure hath with it. Runne ouer euery pleasure in this life, and see what sauce it hath adioyned. Ask them that have had most prooue thereof, whether they remaine contented, or no ? The possession of riches accompanied with so many feares, and care, as hath beeene shewed : the ad-

*vancement*

ancement of honours is subiect to all  
miserable seruitude that may bee devi-  
ed : \* the pleasure of the flesh, though  
the lawfull and honest, yet it is called  
by Saint Paul, *A Tribulation of the flesh :*  
but if it be with sinne ten thousand times  
more it is enuironed with all kinds of  
B

*It selfe is  
not so cal-*

46 Who can reckon vp the calamities led: but ie  
four body ? So many diseases, so ma- is said, that  
many infirmitie, so many \* mischances, marry  
many dangers? Who can tell the pas- should have  
tions of our mind that doe afflict vs now tribulation  
with anger, now with sorrow, now with in the flesh; which is  
envy, now with fury? Who can recount in respect  
the aduersities, and miseries, that come of the cares  
of our goods ? Who can number the and mole-  
stures and discontentations, that daily stations  
coninue vpon vs, from our neighbours ? that com-  
One calleth vs in law for our goods: hang,(espe-  
another pursueth vs for our life; a third cially to  
slander impugneth our good name: that time  
one afflieteth vs by hatred, another by as the case  
them)on

the married estate. *In Cor. 7. verse 8 Of goods. Of neigh-  
bours: B \* Whereas chance and fortune are vsed of vs in such  
sense, though the sense and meaning of those that are in-  
rooted in heath bee good, referring alio to the prouidence  
of God: yet seeing that Saint Austin long since was sairy,  
that he had so much vsed such words, as appeareth, *Rer. 1, c, 1.  
hence were good that we also shold more warily decline such words  
, and others haue so prophaniely abused. And better were it a great  
accorde to say, that such things are of the hands of God.**

enuide;

envy, another by flattery, another by deceit, another by reuenge, another by false witness, another by open armes. There are not so many dayes, nor howers in our liues, as there are miseries and contrarieties in the same. And further then this, the cuill hath this prerogatiue aboue the good, in our life; that one defect onely ouerwhelmeth and drowneth a great number of good things together: as if a man had all the felicities heaped together, which this world could yeld, and yet had but one tooth out of tune: all the other pleasures would not make him merry. Herefore you haue a cleere example in Haman chiefe Counsellor of king Aherus: wherefor that Mardochens the Iew did not rise to him, when he went by, nor did honour him, as other men did he said to his wife and friends, that all his other felicities were nothing, in respect of this one affliction.

The misery  
of blindnesse.

Exod. 10.

47 Adde now to this misery of darknesse and blindnesse, wherein worldlie men liue (as in part I haue touched before) most filly prefigured by the palpable darknesse of Egypt, wherein no man could see his neighbour, no man could see his worke, no man could see his way, such is the darkenesse where-

in worldly men walke : They haue eyes  
 but they see not, saith C H R I S T : that is, Mat. 23.  
 though they haue eyes to see the mat-  
 ters of this world, yet they are blind,  
 for that they see not the things they  
 should see indeed. *Children of this world*  
*are wiser in their generation, then the chil-*  
*dren of light.* But that is only in matters  
 of this world, in matters of darkenesse  
 not in matters of light, whereof they  
 are no children ; *For that the carnall man* <sup>1. Cor. 3.</sup>  
*understandeth not the things which are of GOD.*  
 Walke ouer the world, and you shall find  
 men as sharpe eyed as Eagles in things  
 of the earth : but the same men as blind  
 as beetles in matters of Heauen. There-  
 of ensue those lamentable effects, that  
 wee see daily of mans lawes so carefully  
 respected, and GODS commandements  
 so contemptuously rejected : of earthly  
 goods sought for, and heauenly goods  
 not thought vpon : of so much travell  
 taken for the body, and so little care vsed  
 for the soule. Finally, if you will see in  
 what great blindnesse the world doth  
 live, remember that Saint Paul comming  
 from a worldling to be a good Christian, <sup>Act. 9.</sup>  
 had scales taken from his eyes by Ananias,  
 which couered his sight before when hee  
 was in his pride, and rust of the  
 world.

*of the world*

*Temptations  
and dangers.*

*Athanasiu-  
s vita Ashe-  
tis.*

*Vol. II.*

48 Besides all these miseries, there is yet another miser, greater in some respect then the former: and that is the infinite number of temptations, or snares, of inticements in the world whereby men are drawne to perdition daily: Athanasius writeth of Saint Anthony the Hermite, that God revealed unto him one day the state of the world, and he saw it all hanged full of nets in every corner, and Deuils fitting by, to watch the same. The Prophet David doth signify the very same thing: that is the infinite multitude of snares in the world, saith; God shall raine snares upon sinners. That is, God shall permit wicked men to fall into snares: which are plentifull in the world, as are the drops of raine, which fall downe from Heauen. Every thing almost is a deadly snare unto a carnall and loose hearted man. Every sight that hee seeth; every word that he heareth; every thought that he conceiueth; his youth, his age, his friends, his enemies, his honour, his disgrace, his riches, his poverty, his company keeping, his prosperity, his adversity, his meate that he eateth, his apparell that he weaneth: all are snares to draw him to destruction, that is most watchfull.

49 Of this then, and of the blidnesse  
declared before, doth follow the last,  
and greatest misery of all which can  
bee in this life: and that is, the facility  
whereby worldly men do run into sinne.  
*Facility in sinning.*

For truly saith the Scripture; *Miserus facit Pro. 14.*

*Opulos peccatum:* Signe is the thing that  
maketh people miserable, and yet, how  
easily men of the world doe commit  
sinne, and how little scruple they make

of the matter, Job signifieth, when tal-  
king of such a man, he saith; *Bibit quasi*

*quam, iniuriam;* *He suppeth vp sin, as* *Iob 15.*

*were water.* That is, with a great fa-  
cility, custome and ease, passeth he downe  
any kinde of sinne that is offered him,

a man drinketh water when hee is a  
thirst. He that will not beleue the say-

ing of Job, let him prooue a little by his  
owne experience whether the matter be  
or no: let him walk out into the streets,

hold the doings of men, view their be-  
haviour, consider what is done in shops,

Halls, in Consistories, in Iudgement  
Halls, in palaces, and in common meeting

places abroad; what lying, what slan-  
ding; what deceiuing there is. He shall  
find, that of all things whereof men take

account, nothing is so little ac-  
counted of as to sin, he shall see iustice *The Suford*  
*State of the*  
*verity wrested, shame lost, and equi- world.*

~~the world~~ tie despised. He shall see the innocent condemned, the guilty deliuered, the wicked aduanced, the vertuous oppressed. He shall see many theeuers flourished, many usurpers beare great sway, many murtherers, und extortioneers reverenced and honoured, many foole's put in authority, and diuers which haue nothing in them but the forme of men, by reason of money to bee placed in greatest dignities, for the gouernment of others. He shall heare at euery mans mouth almost vanity, pride, detraction, enuy, deceit, dissimulation, wantonnesse, dissolution, lying, swearing, periury, and blaspheming. Finally, he shall see the most part of men to gouerne themselves absolutely, euen as beasts doe, by the motion of their passions, not by law of iustice, reason, religion, or vertue,

¶ Of this doth insue the fifth point of *The fift part* that Christ toucheth in his parable, *of this chap.* which I promised here to handle : *now*. wit, that the loue of this world choke up, and strangleth euery man whom it possessest, from all celestiall and spirituall life for that it filleth him with a plain contrary spirit, to the spirit of GOD. The Apostle saith ; *Si quis spiritum Christi non habet, hic non est cuius :* If any man have not the spirit of Christ, this fellow

cen longeth not vnto him. Now, how contrary the spirit of Christ, and the spirit of the world is, may appeare by the fruits of Christ's spirit reckoned vp by Saint Paul vnto the Galathians : to wit, *Charity*, which is the roote and mother of all good workes : *Joy* in seruing God : *Peace*, or tranquillity of minde in the stormes of this world : *Patience* in aduersity : *Longanimitie*, in expecting our reward : *Benignity*, in hurting no man : *Gentlenesse*, in occasion giuen of anger : *Faithfulness*, in performing our promises : *Modestie*, without arrogancy : *Contynency*, from all kinde of wickednesse : *Chastity*, in conseruing a pure mind in a cleane and unspotted body. Against these men (saith Saint Paul) there is no law. And in the very same Chapter hee expresseth the spirit of the world by the contrary effects, saying ; *The workeſ of the fleſh are manifeſt*, which are fornication, uncleaneſſe, wantonnesſe world. *Choc* chery, idolatrie, poſonning, enmitieſ, coniunctions, emulations, wrath, ſtrife, diſſenſion, envie, murther, drunkenneſſe, gluttony, and the like : of which I foretell you, as I haue told you before, that those men which doe such things ſhall neuer obtaine the Kingdome of Heauen.

*Galat. 5.  
The effects  
of the Spirit  
of Christ.*

*Gal. 5.  
The effects  
of the Spirit  
of Christ.*

52 Here now may euery man iudge

*Therules  
of S. Paul  
to know our  
frow.  
Gal.5.*

*Christ and  
the world  
opposites.*

of the spirit of the world, and the spirit of C H R I S T : (and applying it to himselfe) may conjecture whether he holdeth of the one, or of the other. Saint Paul giueth two pretty short rules in the very same place to try the same. The first is ; *They which are of C H R I S T haue crucified their flesh, with the vices and concupiscentes thereof.* That is, they haue so mortified their owne bodies as they striue against all the vices and sinnes repeated before, and yeeld no to serue the concupiscentes or temptations thereof. The second rule is *If wee live in spirit, then let us walke in spirit.* That is, our walking and behaviour is a signe whether wee bee aliu or dead. For if our walking bee spiritual, such as I haue declared before by those fruits thereof: then doe we liu and haue life in spirit: but if our woorke be carnall, such as Saint Paul hath now described, then are wee carnall and dead in spirit, neither haue wee anything to doe with C H R I S T , or portion in the Kingdome of Heauen. And for that all the world is full of those carnall workes, and bringeth foorth no fruits indeed of Christ's spirit, nor permitting them to grow vp or prosper within her, thence it is, that the Scri-

we alwayses putteth Christ, and the  
world for opposite and open enemies.

¶ Christ himselfe saith, that *The world* John 14.  
cannot receive the spirit of truth. And  
againe in the same Euangelist he saith,  
that *Neither he, nor any of his are of the world* John 15.17.  
*though they live in the world.* And yet fur-  
ther, in his most vehement prayervnto  
his father : *Pater iuste, mundus te non cog-* John 17.  
*mouit :* Iust father the world hath not  
knowne thee. For which cause Saint John 2.  
John writeth ; *If any man loue the world, the*  
*love of the Father is not in him.* And yet fur- James 4.  
ther Saint James, that *Whosoever but desirereth*  
*to be friend of this world, is thereby made*  
*an enemy to God.* What will worldly men  
say to this? Saint Paul affirmeth plainly, 1 Cor. 16.  
that this world is to be damned. And  
Christ insinuateh the same in Saint Johns John 12.  
Gospel : but most of all, in that wonder-  
full fact of his, when praying to his Fa-  
ther for other matters, hee excepteth  
the world by name? *Non pro mundo rogo,* John 17.  
saith he ; I doe not aske mercy, and par-  
don for the world, but for those which  
thou hast giuen me out of the world. Oh  
what a dreadfull exception is this, made  
by the Savior of the world, by the Lamb John 1.  
that taketh away all sins, by him that af- Luke 23.  
ked pardon, euen for his tormentors,  
and crucifiers, to except now the worl

*of the world.*

*The second part.*

by name from his mercy ! Oh that worldly men would consider but this one point onely : they would not (I thinke) liue so void of feare as they doe !

*Rom. 12.*

*Tit. 2.*

*1. 1.*

*By Christ  
hate the  
world.  
1. John. 5.*

53 Can any man maruell now why Saint Paul crieth so carefully to vs? *Nolite conformari huic seculo :* Conforme not your selues to this world : And againe; *That we should renounce utterly all worldly desire :* Can any man maruell why Saint John which was most priuy, aboue all others, to Christ's holy meaning herein, saith to vs in such earnest sort ; *Nolite diligere mundum neque ea quae in mundo sunt :* Doe not loue the world, nor any thing that is in the world ? If we may neither loue it, nor so much as conforme our selues vnto it, vnder so great paines (as are before rehearsed) of the enmity of God, and eternall damnation ; what shall become of those men that doe not only conforme themselues vnto it, and the vanities thereof, but also doe follow it, seeke after it, rest in it ; and doe bestow all their labours, and trauels vpon it ?

54 If you aske me the cause why Christ so hateth and abhorreth this world, Saint John telleth you ; *Quia mundus totu[m] in malis positus est :* For that all the whole world is set on naughtinesse: for that it hath a spirit contrary to the spirit of

*Christ*

Christ, as hath beeene shewed: for that it teacheth pride, vaine glory, ambition, enuy, reuenge, malice, with pleasures of the flesh, and all kind of vanities: and Christ on the contrary side, humility, meekenesse, pardoning of enemis, abstinenesse, chastity, sufferance, mortification, bearing the crosse, with contempt of all earthly pleasures, for that it persecuteth the good, and aduanceth the euill: for it rooteth out vertue, and planteth all vice: and finally, for that it shutteth the dores against Christ, when he knocketh, and stranglith the heart that once it possessedh,

¶ Wherefore to conclude this part, seeing this world is such a thing as it is: so vaine, so deceitfull, so troublesome, so dangerous: seeing it is a professed enemy to Christ, excommunicated and damned to the pit of Hell: seeing it is (as one father saith) an Arke of trauell, a schoole of vanities, a seat of deceits, a labyrinth of error: seeing it is nothing else but a barren wildernesse, a stony field, a dirty stie, a tempestuous sea: seeing it is a groue full of thornes, a medow full of Scorpions, a flourishing garden without fruit, a caue full of poisoned and deadly Bashishes: seeing it is finally (as I haue shewed) a fountaine of

A descripti  
on of the  
world.

¶ 7.39.

miseries, a riuier of teares, a fained fable  
 a delectable frensic : seeing (as Saint  
*Austen* saith) the joy of this world  
 hath nothing else but false delight, trou-  
 asperity, certaine sorrow, vncertain  
 pleasures, trauellsome labour, fearefull  
 rest, grieuous misery, vaine hope of fel-  
 licity : seeing it hath nothing in it (a  
*Rom. 3.2. ad Top. 1.1. 2.1. 3.1. 4.1.*  
*Johns.*) but teares  
 shame, repentance, reproch, sadness  
 negligences, labours, terrors, sicknesse  
 shame, and death it selfe ; seeing the  
 worlds repose is full of anguish, his se-  
 curity without foundation, his feare  
 without cause ; his trauells without  
 fruit, his sorrow without profit, his de-  
 sires without successse, his hope without  
 reward, his mirth without continu-  
 ance, his miseries without remedies  
 seeing these and thousand euills more  
 are in it, and no one good thing can be  
 had from it : who will be deceived with  
 this vizard, or allured with this vanitie  
 hereafter ? Who will be staid from the  
 noble seruice of God, by the loue of so  
 fond a trifle, as is the world ? And this  
 to a reasonable man may be sufficient to  
 declare the insufficiency of this third im-  
 pediment.

The last part  
of the Chap-  
ter.

56 But yet for the satisfying of my  
 promise in the beginning of this Chap-  
 ter.

fable, I haue to adde a word or two in this *Homme*  
*Saint* place, how we may auoide the danger of *may auoide*  
*world* this world, and also vse it vnto our gaine *the caill of*  
*true* and commodity. And for the first, to a- *of the world*.  
*certaine* to auoide the dangers, seeing there are so  
*reful* many snares and traps, as hath beeene de-  
*offe*clared : there is no other way but onely  
*t* (as) to vse the refuge of birds, in auoiding  
*earnes* the dangerous snares of fowlers : that is,  
*necess* to mount vp into the aire, and so to flie  
*over them all* ; *Finsfra iacit uite ante o-*  
*ulos pennatorum*, saith the Wiseman : that  
*is* The net is laid in vaine before the  
*fear* eyes of such as haue wings, and can flie.  
*thou* The spyes of Iericho, though many  
*s de* snares were laid for them by their en-  
*thou*emies, yet they escaped all, for that they  
*tinu*walked by hills, saith the Scripture ;  
*lies* wherevnto *Origen* alluding, saith : that *Hom. I. in*  
*more* there is no way to auoid the dangers of *Iosue*.  
*n be* his world, \*but to walke vpon hills, and  
*with* to imitate *Dauid*, that said ; *Leuviolu-*  
*niti* *meos ad montes, unde venit auxiliu* *Though*  
*us* *in hi* : I lifted vp mine eyes vnto the *the matter*  
*of so* hills, whence all mine ayde and assi- *be good,*  
*this* lance came, for auoiding the snares *yet hardly*  
*to* *of this world*. And then shall wee say *doth it*  
*im* with the same *Dauid* ; *Anima nostra si-* *stand by*  
*ut* *passer erupta est de laquo venantium* : *Psal. 120.*  
*my* Our soule is deliuored as a Sparrow *Psal. 123.*  
*aspe* from the snare of the Fowlers. Wee  
*off* must

must say with Saint Paul ; Our conuersation is in Heauen. And then shall we little feare all these deceits, and dangers vp on earth. For as the fowler hath no hope to catch the bird, except hee can allure her to pitch and come downe by some meanes : so hath he Detill no way to inhtangle vs, but to say as he did to Christ ; *Mitte tedeorsum* : Throw thy selfe downe : that is, pitch downe vpon the baites, which I haue laid : eate and deuoure them : enamour thy selfe with them : tie thine appetite vnto them, and the like.

Mat. 4.

57 Which grosse and open temptation, hee that will auoide, by contemning the allurement of these baites ; by flying ouer them ; by placing his loue and cogitations in the mountaines of heauenly ioyes and eternity : he shall easily escape all dangers and perils. King Dauid was past them all when he said to God ; *What is there for mee in Heauen, or what doe I desire besides thee upon earth? My flesh and my heart hath fainted for desire of thee? Thou art the God of my heart, and my portion (O Lord) for ever.*

Psal. 73.

58 Saint Paul also was past ouer these dangers, when he said ; that Now he was crucified to the world, and the world unto him ; and that he esteemed all the wealth

Gal. 6.

Phi. 6.

2 Cor. 10.

of this world as meere dung : and that albeit he liued in flesh, yet liued hee not according to the flesh. Which glorious example if wee would follow, in contemning and despising the vanities of this world, and fixing our minds in the noble riches of Gods kingdome to come : the snares of the Deuill woulde preuaile nothing at all against vs in this life.

56 Touching the second point, how *Howe we vs*  
to vse the riches and commodities of *worldly*  
*this world to our aduantage, C H R I S T* *wealthie:*  
had laid downe plainly the meanes : *our aduan-*  
*tage.* *Facite vobis amicos de Mammona inqui-* Luke 6.  
*tatis. Make vnto you friends of the ri-*  
ches of iniquity. The rich Glutton  
might haue escaped his torments, and  
haue made himselfe an happy man  
by helpe of worldly wealth, if he would ;  
and so might many a thousand which  
now liue, and will goe to Hell for the  
same. Oh that men would take war- Luke 16  
ning, and be wise, whilst they haue  
time. Saint Paul saith ; *Deceive not your Galat. 4.]*  
selues : *looke what a man soweth, and that* 2 Cor. 9.  
*shall he reape.* What a plentifull haruest  
then might rich men prouide them  
selues, if they would : which haue such  
store of seede, and so much ground of  
sered them daily to sow it in. Why do

the

¶ of the world.

393

The second part.

Mat. 25.

James 5.

they not remember that sweet haruest song ; *Cou're ye blessed of my father, enter into the Kingdome prepared for you; for I was hungry, and you fed me : I was thirsty, and you gaue me to drinke. I was naked, and you apparelled me.* Or if they doe not care for this, why do they not feare at least the blacke *Sancus*, that must be chanted to them for the contrary ? *Agit omnes diuites, plorante, ululantis in miserijs vestris que aduenient vobis : Go to now you rich men, weepe, and howle in your miseries, that shall come vpon you?*

Damas. in  
lif. Barla.  
an. & Iosa-  
phat cap. 1.  
ad parable.

60 The holy father Ieron Damascene reporteth a parable of Barlaam the Hermite, to our purpose : there was (saith he) a certaine city, or common-wealth which vsed to chuse themselues a King from among the poore sort of the people, and to aduance him to great honour, wealth, and pleasure for a time : but after a while, when they were weary of him, their fashion was to rise against him, and to despoile him of all his felicity, yea, the very cloathes of his backe, and so to banish him naked into an Iland of a farre country : where bringing nothing with him hee should liue in great misery, and bee put to great slauery for euer. Which practise one King at a certaine time consider-

ring, by good aduice (for all the other, though they knew that fashion, yet through negligence and pleasures of their present felicity cared not for it) tooke resolute order with himselfe, how to preuent this misery, which was by this meanes : he saued every day great sums of money from his superfluities and idle expences, and so secretly made ouer before hand a great treasure vnto that Iland, wherevnto hee was in danger daily to bee sent. And when the time came that indeed they deposed him from his Kingdome, and turned him away naked, as they had done the other before: hee went to the Iland with ioy and confidence where his treasure lay, and was receiued therewith exceeding great triumph, and placed presently in greater glory then euer hee was before.

¶ 1 This parable drawing somewhat <sup>This appelle</sup> neere to that which C H R I S T put of <sup>sation of</sup> the euill Steward; teacheth vs as much <sup>the parable</sup> as at this present needs to be said in this point : for the city or common wealth is this present world, which aduanceth to auothority poore men : that is, such is come naked into this life, and vpon the sudden when they looke least for it, doth it pull them downe againe, and <sup>turneth</sup>

Euk. xi.

Apoc. 14.  
Mar. 25.

Mat. 25.

turneth them naked into their graues, and so sendeth them into another world, where bringing no treasure with them, they are like to finde little fauour, and rather eternall misery. The wise king that preuented this calamity, is he, which in this life (according to the counsell of Christ) doth seeke to lay vp treasure in Heauen, against the day of his death, when he must bee banished hence naked, as all the Princes of that City were : at which time if their good deedes doe follow them (as God promiseth) then shall they be happy men, and placed in much more glory then ever this world was able to give them. But if they come without oyle in their lamps : then is there nothing for them to expect ; but *Nescio vos, I know you not.* And when they are known : *Ite maledicti in ignem eternum :* Goe you accursed into fire euerlasting.

## CHAP. IIII.

Of the fourth impediment: which is too much presuming of the mercy of God.

**T**here are a certaine kinde of people in the world, who will not take the paines to thinke of, or to alledge any of the laid impediments before:

bws

ut have a shorter way for all, and more  
plausible, as it seemeth to them, and  
that is, to lay the whole matter vpon  
the backe of Christ himselfe, and to an-  
were whatsoeuer you can say against  
them with this onely sentence ; God is  
mercifull. Of these men may Christ com-  
plaine with the Prophet, saying ; *Supra Psal. 128.*  
*peccatorum n. cum fabricauerunt peccatores,*  
*volongauerunt iniuriam :* Sinners  
haue built vpon my backe, they haue  
prolonged their iniquity. By which  
words we may account our selues char-  
ged, that prolonging of iniquities, in  
hope of God mercy, is to builde our  
sins on his backe. But what followeth ?  
Will God beare it ? No verily : for the  
next words enluing are ; \* *Dominus in-*  
*hius, concidet cervices peccatorum : G O D*  
is iust, he will cut in sunder the neckes  
of sinners. Here are two cooling cards,  
for the two warme imaginations before.  
Meane you (Sir) to prolong your ini-  
quity, for that God is mercifull : Re-  
member also that hee is iust, saith  
the Prophet. Are yet gotten vp vpon  
the backe of G O D to make your nest  
of sinne there ? Take heede : for hee  
will fetch you downe againe, and breake  
your necke downward, except yee re-  
pent : for that indeed there is no one  
thing

Building on  
God's backe.

\* Though  
it stand not  
on the na-  
tural sense  
of this  
place, yet  
is it that in  
effect which  
is rebuked.  
*Rom. 6. 5.*

thing which may be so iniurious to God as to make him the foundation of our sinfull life, which lost his owne life, for the extinguishing of sinne.

*How God is both merciful and just*

2 But you will say; and is not God then mercifull? Yes truly (deere brother) hee is most mercifull, and there is neither end, nor measure of his mercy. He is euēn mercy it selfe: it is his nature and essence, and hee can no more leue to be mercifull, than he can leue to be God. Bet yet (as the Prophet here saith) he is iust also. We must not so remember his mercy, as we forget his iustice. *Dulcis & rectus Dominus:* Our Lord is sweet, but yet vpright and iust too, saith David: And in the same place; *All the wayes of the Lord are mercy and truth.* Which words holy Bernard expounding in a certaine Sermon of his, saith thus; There bee two feete of the Lord, whereby he walketh his wayes: that is, mercy and truth: and God fastneth both these feete vpon the hearts of them which turne vnto him: and every sinner that will truly conuert himselfe must lay handfast on both these feete. For if hee should lay hands on mercy onely, letting passe truth, and iustice: he would perish by presumption. And

*Phil. 2.5.*

*Prov. 4.2.*  
*parvum.*  
*The two feetes*  
*of God.*

*Prov. 6.18*  
*Can.*

on the other side, if hee shoulde apprehend iustice onely, without mercy: hee would perish by desperation. To the end therefore that he may be saued, hee must humbly fall downe and kisse both these feete: that in respect of Gods iustice he may retaine feare, and in respect of his mercy, hee may conceiue hope. And in another place; happy is the soule vpon which our Lord Iesus Christ hath place both his feete: I will not sing vnto thee iudgement alone, nor yet mercy alone (my God;) but I will sing vnto thee with the Prophet David, mercy and judgement ioyned together. And I will. Psal. 103.  
neuer forget these iustifications of thine Psal. 148.

3 Saint Austin handleth this point Tract. 91. most excellently in diuers places of his *in Iobam*. works; Let them marke (saith he) which loue so much mercy and gentlenesse in our Lord: Let them marke (I say) and feare also his truth. For (as the Prophet saith) God is both sweet and iust. Dost thou loue that he is sweete? Feare also that he is iust. As a sweet Lord, he said; *I bause held my peace at your sinnes;* But as a iust Lord, he addeth; *And thinks you that I will hold my peace still;* G O D is mercifull and full of mercies, lay you: it is most certaine: yea, adde vnto it, that *He beares long.* But yet feare that which

Persecutors of sinners.

Eccles. 5.

Ezech. 18.

which commeth in the verses end ; Et verer : that is, He is also true, and iust. There be two things, whereby sinners do stand in danger : the one is hoping too much, (which is persumption) the other is hoping too little, which is desperation. Who is deceiued by hoping too much ? Hee which saith vnto himselfe. God is a good God, a mercifull God ? And therefore I will doe what pleaseſt me : And why ſo ? Because God is a mercifull God, a good God, a gentle God. These men runne into danger by hoping too much. Who are in danger by deſpair ? Thole which ſeeing their ſinnes grievous, and thinking it now imposſible to bee pardoned, ſay within then ſelues. Well, we are once to be damned : why doe not we then whatſoeuer pleafeſt vs beſt in this life ? These men are murtheſed by deſperation, the other by hope. What therefore doth God for gaining of both these men ? To him which is in danger by hope he ſaith ; Do not ſay with thy ſelfe ; The mercy of G O D is great, he will be mercifull to the multitude of my ſinners : for the face of his wrach is upon ſinner. To him that is in danger by deſperation, he ſaith ; At what time ſoever a ſinner ſhall turne himſelfe to me, I will forget his iniquities. Thus ſaide Saint Austin, beside much more which he added.

deeth in the same place, touching the great perill and folly of those which vpon vaine hope of Gods mercy doe persecute in their euill life.

4 It is a very euill consequent, and most vnjust kinde of reasoning, to say, that for as much as G O D is mercifull and long suffering, therefore will I abuse his mercy, and continue in my wickednesse. The Scripture teacheth vs not to reason so, but rather quite contrary; G O D is mercifull, and expecteth my conuersion, and the longer hee expecteth, the more grievous will bee his punishment when it commeth, if I neglect this patience: and therefore I ought presently to accept of his mercy, So reasoneth Saint Paul, which saith; Rom.  
*Doest thou contemne the riches of his long suffering, and gentlenesse? Doest thou not know that the patience of G O D towards thee is used to bring thee to repentance? But thou through the hardness of thy heart and irrepentant minde doest hoord vp to thy selfe wrath, in the day of vengeance, at the reuelation of G O D S iust judgement.* In which words, Saint Paul signifieth, that the longer that God suffereth vs with patience in our wickednesse, the greater heape of vengeance doth he gather against vs, if we persist obstinate in the same.

Whereto

## **प्रगतिशील**

## The second part.

Tract. 33.  
The Indian.

Whereto Saint Austin addeth another consideration of great dread and feare: and that is: If he offer thee grace (saith he) to day, thou knowest not whether he will doe it to morrow or not. If hee giue thee life and memory this weeke, thou knowest not whether thou shalt enjoy it the next weeke or no.

Gods good-  
wishes no-  
thing but  
what he chose  
that per-  
sons were in sin.  
Psal. 72.

5 The holy Prophet beginning his  
seuenty and second Psalme of the dan-  
gerous prosperity of worldly men, v-  
seth these words of admiration ; How  
good a G O D is the G O D of Israel, unto them  
that be of a right heart ! And yet in all  
that Psalme hee doth nothing else but  
shew the heauy iustice of God towards  
the wicked, euen when he giueth them  
most prosperity and worldly wealth;  
and his conclusion is ; Behold (O Lord)  
they shall perish which depart from thee :  
abou hast destroyed all those that haue bro-  
ken their faith of wedlocke with thee. By  
which is signified, that how good so-  
ever God be vnto the iust : yet that per-  
caineth nothing to the reliefe of the  
wicked, who are to receiue iust ven-  
geance at his hands, amidst the grea-  
test mercies bestowed vpon the godly.  
The eyes of the Lord are upon the iust (saith  
the same Prophet) and his ears are bent  
to heare their prayers : but the face of the  
Lord

Lord is upon them that doe evill, to destroy their memory from out the earth.

6 It was an old practise of deceiuing Prophets, resisted strongly by the Prophets of God, to cry peace, peace, vnto wicked men : when indeed there was nothing towards them but danger, sword, and destruction, as the true Prophets foretold, and as the event propounded. Wherefore the Prophet Da- Ezek. 13.6  
uid giueth vs a notable and sure rule, to gouerne our hope and confidence withall ; Sacrifice sacrificium inservit, sperate in Domino : Doe you sacrifice unto God the sacrifice of righteousness, and then trust in him. Wherewith Saint agreeeth when he saith ; If our heart or 1 John. 1.9  
conscience doe not reprehend vs for wicked life : then haue we confidence with God ; As who would say, If our conscience bee guilty, flewd and wicked life, and we resolued to dwell and continue therein : then inaine haue wee confidence in the mercies of G O D, vnto whose iust iudgement we stand subiect for our wicked-  
esse.

7 It is most wonderfull and dread-  
full to consider how God hath vsed  
himselfe towardes his best bloud in  
this world, vpon offence giuen by oc-  
casion of faine ; how easily hee hath  
changed

The stony  
of Gods pa-  
nishment  
vpon sin.

*of presumption.*

*The second part.*

*2d. Angels.*

*May. 14.*

*¶ Pet. 2.  
Epist. Jude.*

*Adam and  
Eve.*

changed countenance, how soone he sible hath broken off friendship, how straighly he hath taken account, and how sevarely he hath punished ; The Angel the that he created with so great care and gre loue, and to whom he imparted so singular priuiledges, of all kind of perfections, as he made them almost very God was (in a certaine manner) committed but was only one sin of pride against his Maiesy was and that onely in thought, as Diuine to p do hold: and yet presently, all that godly will and fauour was changed into iustice with and that also so seuerre, as they were throwne down to eternall torment, without redemptiow, chained for euer, to bide the rigour of hell fire, and intollerable darkenesse.

8 Afterward, God made himself another new friend of flesh and blou which was our Father Adam in Paradise, where God conuerced with him so friendly and familiarly, as is most wonderfull to consider : hee called him he talked with him, hee made all creatures in the world subiect vnto him: he brought them all before him, to the end that he, and not God, should giue them their names : hee made a man and companion for him ; hee blessed them both, and finally, shewed all pe

heable tokens of loue, that might be. But what ensued? Adam committed but one sinne: and at the inticement of another: and that also a sinne not of so very great importance (as it may seeme to mans reason) being but the eating of the tree forbidden, and yet the matter was no sooner done, but all friendship was broken betweene God and him: he was thrust out of Paradise, condemned into perpetuall misery, and all his posterity to eternall damnation, together with himselfe, if hee had not repented. And how seuerely this grieuous sentence was executed, may sufficiently appeare by this, that infinite millions of people, euen the whole race of mankinde is for it cast downe vnto the vnspeakable torments of hell, excepting those few, that loue are ransommed by the comming owne of Gods owne Sonne, the second person in Trinity, into his flesh: and by his intollerable sufferings, and death in the same.

9 The two miracles of the world Moses and Aaron, were of singular authoritie and fauour with God: insomuch as they could obtaine great things at his hands for other men: and yet when they offended GOD once themselves, at the waters of contradiction, in the desert

Moses and

Aaron

Numb. 20.

27,33.

Deut. 10.

2,34.

## Of presumption. The second part.

of sinne, for that they doubted somewhat of the miracle promised to them from God, and thereby did dishonour his maiesty before the people, as he saith; they were presently rebuked sharply for the same: and though they repented heartily that offence, and obtained remission of the fault or guylt, yet was there laid vpon them a grievous chastisement for the same: and that was, that they should not enter themselves into the land of promise, but should dye when they came within the sight thereof. And albeit they treated God most earnestly for the lease of this penance: yet could they never obtaine the same at his hand, but alwaies he answered them; See you have dishonoured me before the people, I shall dye for it, and shall not enter into the land of promise.

**Saul.**

1 King. 10  
And 11.  
Act 13.

1 King 14.  
25 & 16.

10 In what speciall great fauour was Saul with God, when hee chose him to be the first King of the people: causeth Samuel the Prophet so much to honour him, and to annoiint him Prince vpon Gods owne inheritance, as calleth it: When hee commanded him so much, and tooke such tender care over him? And yet afterward, for hee brake Gods Commandement

reseru

reseruing certaine spoiles of war, which he should haue destroyed: yea, though he reserued them to honour God withall, as he pretended: yet was hee presently cast off by God; degraded of this dignity; giuen ouer to the hand of an evill spirit; brought to infinite miseries (though he shifted out for a time) and finally, so forsaken and abandoned by God, as he slew himselfe: his sons were crucified or hanged on a crosse by his enemies: and all his family and linage extinguished for euer.

1 Kings 1.

1 Kin 31.

1 Chr 10.

2 Sam.31. 6

11 David was the chosen and deare friend of God, and honoured with the title of One that was according to Gods heart. But yet, as soone as he had sinned: the Prophet Nathan was sent to denounce GODS heauy displeasure and punishment vpon him. And so it ensued, notwithstanding that he sorrowed and humbled himselfe so much, as hee did for the sinne that he had done; as may appeare by his fasting, praying, weeping, wearing of sackcloth, eating of ashes, and the like By which is evident, that how great Gods mercy is to them that feare him: so great is his iustice to them that offend

David.

2 King 12.

Pf. 34 68.

168. 101.

Psal. 29.

<sup>B</sup> \* In this  
the sense  
is rather  
to be re-  
garded;  
then the  
words to  
be straitly  
viced.

12 The Scripture hath infinite examples.

Of presumption.

The second part.

**Gen. 4.**

**Gen. 3.**

**Gen. 39.**

**Num. 16.**

**Levit. 10.**

B  
**Wherein**  
 also wee  
 may see  
 what those  
 men, looke  
 for that  
 worship  
 God with  
 mens tra-  
 ditions, or  
 otherwise  
 then he  
 hath ap-  
 pointed.

**Act. 5.**  
**The heavi-  
 ness of Gods  
 hand.**

ples of this matter, as the reiection of Cain, and his posterity streight vpon his murder ? The pittifull drowning of the whole world in the time of Noah: the dreadfull consuming of Sodom and Gomorra, with the citties about, by fire and brimstone : the sending downe quicke to hell of *Ebore, Dathan, and Abiron*: with the slaughter of two hundred and fifty their adherents, and many thousands of the people beside, for rebellion against *Moses* and *Aaron*: the sudden killing of *Nadab, and Abiu*, sonnes of *Aaron*, and chosen Priests, for once offering of \* other fire on the Altar, then was appointed them the most terrible striking dead of *Ananias and Sappira*; for retaining some part of their owne goods by deceit from the Apostles : with many more such examples, which the Scripture doth recount.

13 And for the grievousnesse of Gods justice, and heauiness of his hand when it lighteth vpon vs, though it may appeare sufficiently by all these examples before alledged, wherein the particular punishments (as you see) are most rigorous: yet will I repeate one act of GOD more, out of the Scripture which expresseth the same in wonder-

full manner. It is well knowne, that Gen. 43.  
*Beniamin* among all the twelue sonnes  
of *Jacob*, was the dearest vnto his Fa-  
ther, as appeareth in the Booke of  
*Genesis*: and therefore also greatly re-  
pected by G O D : and his tribe placed  
in the best part of the land of promise,  
upon the diuisio[n] thereof, hauing Ie-  
rusalem, Ierico, and other the best  
cities within it. Yet notwithstanding  
or one onely sinne committed by cer-  
taine priuate men in the city of Ga-  
za, vpon the wife of a Leuite, G O D  
punished the whole tribe in this order,  
as the Scripture recounteth. He cau-  
led all the other eleuen tribes to arise  
against them: and first, to come to the  
house of G O D in Silo, to aske his ad-  
vice, and follow his direction in this  
warre against their brethren: and thence  
gauen by GODS appointment entered  
attell twice wth the tribe of *Benia-*  
*God*, the third day G O D gaue them so  
when they eat a victory, as they slew all the li-  
ng creatures within the compasse of  
that tribe, except onely sixe hundred  
men that escaped away into the de-  
sert: the rest were slaine, both man,  
woman, children, and infants, toge-  
ther with all the beasts and cattell;  
and all the cities, villages and houses  
burnt

## Of presumption.

## The second part.

burnt with fire. And all this for one sinne committed, only at one time with one woman.

Deut. 10.

Heb. 10.

Psal. 118.

Heb. 14.

Mat. 16.

14 And who will not then confess with Moses, that God is a iust God, a great God, and a terrible God? Who will not confess with Saint Paul, It is horrible to fall into the hands of the living God; Who will not say with holy David; *A iudicium tuum timui*; I haue feared at the remembrance of thy iudgements? If God would not spare the destroying of the whole Tribe for one sinne onely: if he would not pardon Choré, Datban, and Abiron for once; the sonnes of Aaron for once; Ananias, and Sephira for once: if hee would not forgiue Esau, though afterward he sought the blessing with teares, as the Apostle saith; if hee would not remit the punishment of one fault to Moses and Aaron, though they asked it with great instance; if hee would not forgiue one proud cogitation vnto the Angels; nor once eating of the tree forbidden vnto Adam without infinite punishment; nor would passe ouer the cup of affliction from his owne Sonne, though hee asked it thrice vpon his knees, with the sweate of bloud: what reason haue thou to thinke that hee will let passe

so many sines of thine vnpunished ?  
What cause hast thou to induce thine  
magination, that hee will deale extra-  
ordinarily with thee, and breake the  
ouerse of his iustice for thy sake ? Art  
thou better then those whom I haue  
named ? Hast thou any priuiledge from  
God aboue them ?

15 If thou wouldest consider the Great and  
reat and strange effects of GODS i-  
tice, which wee see daily executed in  
the world, thou shouldest haue little  
cause to perswade thy selfe so fauou-  
ably, or rather to flatter thy selfe so  
dangerously as thou doest. Wee see,  
that notwithstanding GODS mercy,  
notwithstanding the death and  
assencion of Christ our Sauiour, for sa-  
uing of the whole world : yet so many  
infinite millions to bee damned daily,  
by the iustice of God; so many infidels,  
cathens, Iewes, and Turkes, that re-  
maine in the darknesse of their owne  
ignorance : and among Christians, so  
many that hold not their profession  
truly, or otherwise are ill liuers there-  
fore as Christ truly said, that few were Mat.7.13  
they that should bee saued : albeit his  
death was paied for all, if they made  
themselues vnworthy thereof.  
and before the comming of our Sa-

## Of presumption.

## The second part.

uiour, much more wee see that all the world went awry to damnation for many thousand yceres together: excepting a few *Iewes* which were the people of God. And yet among them also, the greater part (it seemeth) were not sauued, as may be conjectured by the speeches of the Prophets from time to time: and especially by the sayings of Christ to the Pharises, and other rulers thereof. Now then, if G O D for the satisfying of his Justice, could let so many millions perish through their owne sinnes, as hee doth also now daily permit, without any prejudice or impeachment to his mercy: why may not hee also damne thee for thy sinnes, notwithstanding his mercy, seeing thou doest not onely commit them without feare, but also doest confidently persist in the same?

*Whether  
Gods sever-  
ey be grea-  
ter then bis  
justice.*

Psal. 144.

James 2.

B

\* Spread  
forth o.

uer alius workes, as both *Aoston* and *Lerom* doc reade In om.  
nia, or *In variis opera ejus. Tom. 8. 11.*

16 But here some man may say; If this be so, that God is so seuere in punishment of euery sinne; and that hee dammeth so many thousands for one that hee saueth: how is it true, that *The mercies of G O D \* are above all his other workes,* (as the Scripture saith) and that

it passeth and exalteth it selfe so above his  
iudgements ? For if the number of the  
damned doe exceed so much the num-  
ber of those which are saued : it see-  
meth that the worke of iustice doth  
passie the worke of mercy. To which  
I answere, that touching the small num-  
ber of those which are saued, and infi-  
nite quantity of such as are damned,  
we may in no wise doubt : for that be-  
side all other Prophets, Christ our Sa- \* O abe.  
uiour \* hath made the matter certaine, halfe of  
and out of question. We haue to see his chil-  
therefore, how, notwithstanding all this, cuen they  
the mercy of God doth exceed his other also haue  
works. their works

17 And first, his mercy may be said  
to exceed, for that all our saluation is  
of his mercy, and our damnation from  
our selues, as from the first and princi-  
pall causes thereof, according to the

word of God , they cannot in any wise be saued: No, not the  
best that ever was. But concerning that hee doth so reso-  
lutely set downe so many thousands to be damned for one  
that is saued, it is somewhat more then the word it selfe doth  
warrant, or the portion of the mercy of God, (compared with  
his iustice) may seeme to bee. And seeing that this whole  
Treatise in these fourre next sections, viz 16.19 is grounded vpon  
a wrong Text: therefore it is to be read so much more wa-  
nily: and no further to be accounted of, then it may be found  
to haue the Word of God to warrant the saue, \* Matthew  
7.10.

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Of presumption. The second part.

Ose 13. saying of God by the Prophet ; *Perditio  
tua Israel, tantummodo in me auxilium tu-  
um*: Thy onely perdition is from thy  
selfe (O Israel) and thine assistance to  
doe good, is onely from me, So that as  
we must acknowledge Gods grace, and  
mercy for the authour of every good  
thought, and act that we doe, and conse-  
quently ascribe all our saluation unto  
him; so none of our euill acts (for which  
we are daamaed) do proceed from him,  
but onely from our selues, and so he is  
no cause at all of our damnation : and  
in this doth his mercy exceed his iu-  
stice.

<sup>3</sup> Tim. 2. 18 Secondly, his mercy doth ex-  
ceed, in that he desirerh all men to bee  
saued, as Saint Paul teacheth, and him-  
selfe protesteth, when he saith ; *I will  
not the death of a sinner, but rather that  
he turne from his wickednesse and live,* And  
againe, by the Prophet Jeremy hee com-  
plaineth grieuously that men will not  
accept of his mercy offered ; *Turne  
from your wicked wayes* (saith he) *why  
will you dye, you house of Israel?* By which  
appeareth, that hee offereth he mercy  
most willingly and freely to all, but  
vseth his justice onely vpon necessi-  
ty (as it were) constrained thereunto  
by our obstinate behauour. This  
Christ

Eccles. 18.

Isaiah 3. 5.

Christ signifieth more plainly, when he saith to Jerusalem ; O Ierusalem, Ie. Mat 23. Ierusalem, which killest the Prophets, and stonest them to death, that are sent vnto ihee : Low often would I haue gathered thy children together, as the henne clocketh her chickens vnderneath her wings, but thou wouldest not ? Behold, thy house (for this cause) shall be made desert, and left without children. Here you see the mercy of God often offered vnto the lewes : but for that they refusid it, he was inforced (in a certaine manner) to pronounce this heauy sentence of destruction and desolation vpon them : which he fulfilled within forty or fiftie yeeres after, by the hands of *Vespasian*, Emperour of Rome, and *Titus* his sonne, who lib. 1 cap. 10. Josephus de bello Iude. utterly discomfited the city of Ierusalem, and the whole Nation of Jewes, whom we see dispersed ouer the world at this day in bondage, both of body and soule. Which worke of G O D S iustice though it be most terrible : yet was his mercy greater to them, as appeareth by Christ's words, if they had not rejected the same.

19 Thirdly, his mercy exceedeth his justice, cuen towards the damned \* As afores. meaning should be that God were more mercifull then iust, though the not as lyw se, or such like.

them.

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Of presumption. The second part.

themselues : in that hee vsed many meanes to saue them in this life, by calling vpon them, and assisting them with his grace to do good? by mouing them inwardly with infinite good inspirations, by alluring them outwardly with exhortation, promises, examples of others : as also by sicknesse, aduersities, and other gentle corrections : by giuing them space to repent with occasions, opportunities, and excitatons vnto the same : by threatening them eternall death, if they repented not : all which things being effects of mercy, and goodnessse towards them, they must needs confess amidst their greatest fury and torments, that his judgements are true and iustified in themselues, and no wayes to be compared with the greatnesse of his mercies.

20 By this then wee see that to bee true, which the Prophet saith : *Misericordiam & veritatem diligit Dominus: G O D loueth mercy and truth.* And againe ; *Mercy and truth haue met together : justice and peace haue kisst them selues.* Wee see the reason why the same Prophet protesteth of himselfe ; *I will sing unto thee mercy and judgement (O Lord) not mercy alone, nor judgement alone;*

Psal. 83.

Psal. 84.

Psal. 103.

The fourth Chapter. Of presumption.

lone: but mercy and judgement together: that is, I will not so presume of thy mercy, as I will not feare thy judgement: nor will I so feare thy judgement, as I will euer despaire of thy mercy. The feare of G O D S judgement is alwayes to bee ioyned with our confidence in G O D S mercies, yea, in very Saints themselves, as *David* saith. But what feare? That feare truly, which the Scripture describeth, when it saith; The feare of the Lord expelleth finne: the feare of G O D hateth all euill: hee that feareth G O D neglecteth nothing: hee that feareth G O D, will turne and looke into his owne heart: he that feareth G O D will doe good workes. They which feare G O D will not be incredulous to that which he saith: but wil keepe his wayes, and seeke out the things that are pleasant vnto him: they will prepare their hearts, and sanctifie their soules in his sight.

*Psal. 33.  
Eccle. 1.  
Prou. 1.  
Eccle. 7.  
Pectos. 15.  
Eccles. 7.  
Eccles. 2.*

21 This is the description of true *The praise* fear of G O D, set downe by the Scrip- *of true* ture. This is the description of that *fear.* fear, which is so much commended and commaunded in euery part and parcell of G O D S word: of that fear (I say) which is called; *Fons vite, radix pru-* *Prou. 14.* *dentiae: corona & plenitudo sapientiae: gloria*

**Of presumption.**      **The second part.**

**Eccles. 1.  
2, 15.**

**Psal. 112.**

**Eccles. 1.**

**Psal. 24.  
Psal. 30.  
Psal. 60.  
Psal. 62.  
Psal. 147.**

**Job. 9.**

**Psal. 9.**

& gloriatio beatum donum : that is, The fountaine of life ; the root of prudence ; the crowne and fulnesse of wisedome ; the glory and gloriation of a Christian man ; a happy gift. Of him that hath this feare the Scripture saith ; *Happy is the man which feareth the Lord : for he wil place his minde vpon his Commandements.* And againe ; *The man that feareth God shall be happy at the last end, and shall be blessed at the day of his death.* Finally, of such as haue this feare, the Scripture saith that God is their foundation ; God hath prepared great multituds of sweetnesse for them ; God hath purchased them an inheritaunce ; God is as mercifull vpon them, as the father is mercyfull vnto his children. And (to conclude) *Voluntatem timentium se facies* ; God will doe the will of those that feare him with this feare.

22 This holy feare had good Job, when he said to God ; *I feared all my works.* And hee yeeldeth the reason thereof ; *For I know that thou sparest not him that offendeth thee.* This feare lacked the other of whom the Prophet saith ; *The sinner hath exasperated God, by saying that God will not take account of his doings in the multitude of wrath.* Thy iudgements (O Lord) are remoued from his sight. And again ; *wherefore hath the man*

*flirred*

The flurred vp God against himselfe by saying; God will not take account of my doings? It is a great wickednesse (no doubt) and Christian a great exasperation of God against vs, hath to take the one halfe of Gods nature away from him, which is to make him mercifull without iustice, and to liue so as though God would not take account of our life : whereas he hath protested most earnestly the contrary, saying; that he is an hard and a sore man, which will not be content to receiue his owne againe, but also will haue vsury : that he will haue a reckoning of all his goods lent vs: that he will haue fruit for all his labours bestowed vpon vs : and finally that he will haue account for euery word that we haue spoken.

Mat. 5. 16.  
Luk. 16.Mat. 7.  
Luke 13.  
Mat. 13.

23 Christ in the 68. Psalme, which in sundry places of the Gospell he interpreteth to be written of himselfe, among other dreadfull curses, which he letteþ downe against the reprobate, he hath these; Let their eies be dazeled in such sort, as they may not see : poure out thy wrath (my Father) upon them : let the fury of thy vengeance take hand fast on them

Mar. 276  
Mar. 15.  
Iohn 2.

Add iniquity upon their iniquity, and let them not enter into thy righteousness : let them be blotted out of the booke of life, and let them not bee inrolled together with

the

*Q/s presumption.*      *The second part.*

D Thomas  
secunda se-  
cunda qu.  
24 Ars. I.  
2.3.

B  
 \* Those  
fixe this;  
 Thomas  
there na-  
meth, are  
despera-  
tion, pre-  
sumption,  
impeniten-  
cy, wilful-  
ness, im-  
pugning  
the knowne  
truth, and  
envyng  
of the

the iust. Here (loc) we see that the greatest curse, which G O D can lay vpon vs next before our blotting out of the book of life, is to suffer vs to be so blinded, as to adde iniquity vpon iniquity, and nor to enter into consideracion of his iustice. For which cause also, this confident kind of finning vppn hope of G O D S mercy, is accounted by Diuines, for the first of the\* six grieuous sinnes against the holy Ghost, which our Sauiour in the Gospell signifieth to be so hardly pardoned vnto men by his Father: and the reason why they call this a sinne against the holy Ghost is, \* for that it rejected wilfully one of the principall meanes left by the pugnaing of holy Ghost, to retire vs from sin, which is the feare and respect of Gods iustice vpon sinners.

~~ff~~

grace that is giuen another. All which may indeed bee easilly found to goe against the spirit of God, but that they may bee account d to be that same, that in that Scripture is called sinne against the Holy Ghost, and excludeth all hope of pardon, that is not so easily to be granted: for that the properties thereunto assigned, doe not seeme to bee so fully found in any of these: A wilfull resisting of the knowne truth, not of infirmitie, forfeare, or fauour, but of meere malice for hatred of it, even onely for that it is the truth, may seeme to come much neerer vnto it, then (all things considered) those others doe. Neither doth he set them downe absolutely to bee sixe severall sorts of that sinne, but in that sense, that himselfe doth there limit, a Why presumption is a sinne against the Holy Ghost,

14 Wherefore to conclude this matter of presumption, me thinke wee may vse the same kinde of argument touching the feare of GODS iustice, as the holy Apostle Saint Paul vseth to Rom. 13. the Romanes, of the feare of GODS Mi- nisters, which are temporall Princes; wouldest thou not feare the power of a temporall Prince, saith he? Doe well then: and thou shalt not onely not feare, but also receiue laud and praise therefore. But if thou doe euill, then feare. For hee beareth not the sword without a cause. In like sort may wee say to those good fellowes, which make GOD so mercyfull, as no man ought to feare his iustice. Would yee not feare (my brethren) the iustice of GOD in punishment? Liue vertuously then, and you shall bee as voide of feare, as Lyons are, saith the wise man; For that perfect charity expelleth feare Pro. 28. 2 Job. 4. But if you liue wickedly, then haue 2 Tim. 4. you cause to feare: For GOD cal led not himselfe a iust iudge for no thing.

15 If the matter had beene so secure as many men by flattery doe perswade themselves it is, Saint Peter would never haue said vnto Christians now baptized: Walke you in feare, during the time 1 Pet. 2.

Of presumption. The second part.

Phil. p. 1. time of this your earthly habitation. Nor  
 An obiection  
 on 2. swerved.  
 2 Tim. 1. Saint Paul to the same men; Worke your  
 owne salvation in feare and trembling. But  
 Scruple fear, here some men will aske; How then doth  
 and the feare the same Apostle in another place say;  
 of children. That God hath not giuen us the spirit of feare,  
 but of vertue, loue, and sobrietie?

To which I answere: that our spirit is  
 not a spirit of seruile feare; that is, to  
 liue in feare, onely for dread of punishment,  
 without loue: but a spirit of loue  
 ioyned with feare of children, whereby  
 they feare to offend their father, not  
 onely in respect of his punishment: but  
 principally for his goodnesse towardes  
 them, and benefits bestowed vpon them.  
 This Saint Paul declareth plainly to the  
 Romanes, putting the difference between  
 seruile feare, and the feare of children;  
 You haue not received againe the spirit of  
 seruitude (saith he) in feare, but the spirit  
 of adoption of children, whereby we cry to  
 God, Abba father. He saith here to the  
 Romanes: you haue not receiued againe  
 the spirit of seruitude in feare, for that  
 their former spirit (being Gentiles) was  
 onely in seruile feare, for that they ho-  
 noured and adored their Idols, not for  
 any loue they bare vnto them, being so  
 infinit as they were, and such notable  
 lewdacie reported of them (I meane of

*Now the  
 feare of the  
 Gentiles was  
 seruile.*

Jupiter,

*Jupiter, Mars, Venus, and the like) but only for feare of hurt from them, if they did not serue and adore the same.*

26 Saint Peter also in one sentence expoundeth all this matter. For hauing said, *\* Timorem eorum ne timeritis. Fear not their feare,* \* meaning of the seruile feare of wicked men, he addeth present-  
*ly; Dominum autem Christum sanctificate in cordibus vestris, et cum modestia, et timore, con- cipientiam habentes bonam:* that is, Doe you sanctifie the Lord Iesus Christ in your judgement hearts, hauing a good conscience, with that such as modesty and feare. So that the spirit of seruile feare, which is grounded only upon respect of punishment, is forbidden vs: but the louing feare of children is commanded. And yet also about this, are there two things to be noted.

27 The first is, that albeit the spirit of seruile feare be forbidden vs (especial- ly when we are now entred in the ser- vice of God) yet is it most profitable for sinners, and such as yet but begin to serue God: for that it moueth them to repentance, and to looke about them: \* it is called by the

serueth well to such a purp. se. But the feare that in this place is spoken of, seemeth by the circumstan- ces of the place, not to be the seruile, but the child-like feare. As also another sense of this place may stand likewise.

wile

<sup>\* 1 Pet. 3.</sup><sup>B</sup>

*\* Divers to take it, but it see- mether rather (in my judgement) expound it, as if the A- postle for- bad them to scare those aduersaries of theirs, doe come somewhat neare to the sense of the place.*

<sup>B</sup>*\* Two things to be noted*<sup>B</sup>*\* Truth it is that**such feare*

**Of presumption.**      **The second part.**

**Pro. i.**  
**John 13.**

**B**  
 "Mat. 7.  
 viz that  
 to feare  
 the Lord  
 is the first  
 or princi-  
 pall part  
 or greatest  
 point of all  
 wisedome  
 For that  
 whosoe-  
 ver fea-  
 reth the  
 Lord,  
 shall so  
 gouern  
 his wayes  
 and haue  
 all things  
 fall out so  
 well, that  
 all the  
 wisedome  
 in all the  
 world be-  
 fides, can  
 never bee  
 able to so  
 forecast for all events. For the Lord himselfe taketh vpon  
 him the protection and government of those that feare him  
 on whose behalfe he maketh those things to fall out to the best.

**John 4.**      **b Tract. 9. in Epist. 8. Iona**

wise man. *The beginning of wisedome.* And therefore both *Ionas* to the *Niniuites*, and *Saint John Baptist* to the *Iewes*; and all the Prophets to sinners, haue vied to stirre vp this feare, by threatening the dangers and punishments, which were imminent to them, if they repented not. But yet afterward when men are conuerted to God, and do goe forward in his seruice, they change euer-  
 ry day this seruile feare into loue, vntill they arriue at last vnto that state where-  
 of *Saint John* saith; that *Perfect loue of  
 charity expelleth feare.* Wherevpon **b** *Saint  
 Austin* saith, that *Feare is the seruant  
 sent before to prepare place in our  
 hearts for his mistresse, which is Chari-  
 ty:* who being once entred in, and  
 perfectly placed, *feare goeth out a-  
 gaine, and giueth place vnto the same.* But where this *feare* neuer entreteth at  
 all, there is it impossible for *Charity* e-  
 uer to come and dwell, saith this holy  
 Father.

**28** The second thing to bee noted  
 is, that albeit this feare of punishment  
 be not in very perfect men, or at least.

wise

## The fourth Chapter. Of presumption.

wise is lesse in them, then in others, as  
Saint John teacheth: yet being ioyned  
with " loue and reuerence (as it ought  
to be) it is most profitable and necessa-  
ry for all common Christians, whose  
life is not so perfect, nor charity so  
great, as that perfection whereof Saint  
John speaketh. This appeareth by that;  
that Christ perswaded also this feare, e-  
uen vnto his Apostles, saying; Feare you  
him: which after he bath slaine the body, bath  
power also to send both body and soule unto  
hell fire: This I say unto you, feare him. The  
same doth Saint Paul to the Corintians, <sup>Luke 12.</sup> <sup>Mar. 10.</sup>  
who were good Christians, laying downe  
first the iustice of God, and therevpon  
perswading them to feare. All we (saith  
he) must be presented before the tribunall <sup>2 Cor.</sup>  
of C H R I S T, to receive each man his pro-  
per deserts, according as he hath done good  
or euill in this life. And for that wee know  
this, we doe perswade the feare of the L O R D  
unto men. Nay (that which is more)  
Saint Paul testifieth, that notwithstanding  
all his fauours receiued from G O D, he  
retaineth yet himselfe this feare of Gods  
iustice, as appeareth by those words of  
his; I doe chastise my body, and doe bring it in-  
to seruitude, lest it should come to passe, that  
when I haue preached to others, I become a re-  
probate my selfe.

B  
then is  
not that  
seruile  
feare.

Luke 12.

2 Cor.

1 Cor. 9.

The conclus.  
sion.

1 Cor. 4.

Ephes. 5.

29 Now (my friend) if Saint Paul stood in awe of the justice of God, notwithstanding his Apostleship : and that he was guilty to himselfe of no oare saine or offence- as (in one case) hee protesteth : what oughtest thou to be, whose conscience remaineth guilty of so many misdeedes, and wickednesse ; *I know you* (saith Saint Paul) *that no fornicator, uncleane person, covetous man, or the like, can have inheritance of the Kingdom of Christ.* And immediately after, it though this had not bin sufficient, he addeth for preuenting the folly of sinnes which flatter themselues ; *Let no man deceive you with vaine words : for the wrath of GOD commeth for these things, upon the children of vnbelief.* Bee not you therefore partakers of them. As if he should say those that flatter you, and say, *Tush, God is mercifull, and will pardon easilie all these and the like saines :* these men deceiue you (saith Saint Paul) for that the wrath & vengeance of God lighteth vpon the children of vnbelief for these matters ; that is, vpon those which will not beleue GODS iustice nor his threats against sinne : but presuming of his mercy doe percluere in the same, vntill vpon the sudden GODS wrath doe rush vpon them : and then

It is too late to amend. Wherefore  
 (saith he) if you be wise, bee not par-  
 takers of their folly : but amend your  
 liues presently, while you haue time.  
 And this admonition of Saint Paul,  
 shall bee sufficient to ~~call~~ this Chap-  
 ter, against all those that refuse, or de-  
 ferre their resolution or amendment,  
 vpon vaine hope of Gods pardon or tol-  
 ration.

## C H A P. V

Of the fifth impediment which is delay of  
 resolution from time to time, vpon hope  
 to doe it better, or with more ease after-  
 ward.

**T**He reasons hitherto alledged, might  
 seeme (I thinke) sufficient to a rea-  
 sonable man, for prouing the  
 necessity of this resolution wee talke  
 of, and for remouing the impediments  
 that let the same. But yet, for that (as <sup>Prou 18.</sup>  
 the Wile man saith) he which is min-  
 ded to breake with his friend, seeketh  
 occasions how to doe it with some co-  
 lour and shew. There bee many in the  
 world, who hauing no other excuse of  
 their breaking and holding off from  
 God, do seeke to couer it with this pre-  
 tence, that they meane by his grace to  
 amend

~~Of delay.~~

amend all in time; and this time is driven off from day to day, vntill God in whose hands only the moments of time are, do shut them out of all time, and doe send them to paines eternall without time, for that they abusid the singular benefit of time in this world.

¶ 2 This is one of the greatest and most dangerous deceits, and yet the most ordinary and vniuersall, that the enemy of mankind doth vse towards the children of Adam, and I dare say boldly, that more doe perish by this deceit, then by all his other guiles and subtleties besides. He well knoweth the force of this snare aboue all others, and therefore vrgeth it so much vnto euery man. Hee considereth better then wee doe the importance of delay in a matter so weighty as is our conuersion and saluation, he is not ignorant how one sinne draweth on another ; how hee that is not fit to day, will be lesse fit to morrow, how custome groweth into nature; how old diseases are hardly cured, how G O D withdraweth his grace; how his justice is ready to punish every sinne how by delay wee exasperate the same and heape vengeance on our owne heads, as St. Paul saith. He is priuy to the uncertainty and perills of our life; to the dangers

~~The cause  
why the de-  
uell perswa-  
deth vs to  
delay.~~

dangerous chances we passe through, to the impediments that will come daily more and more ; to let our conuer-  
sion. All this he knoweth and well con-  
sidereth, and for that cause perswadeth  
so many to delay as he doth. For  
being not able any longer to blind the  
understanding of many Christians, but  
that they must needs see cleerely the  
necessity, and vtility of this resoluti-  
on, and that all the impediments in the  
world are but trifles, and meere deceits,  
which keepe backe from the same :  
hee runneth to this onely refuge,  
that is, perswade men, that they de-  
ferre a little, and that in time to come  
they shall haue better occasion and op-  
portunity to doe it, then presently they  
haue.

3. This Saint Austin proued to his <sup>Lb. 8. Conf.</sup>  
conuerstion, as himselfe writeth : for that <sup>cap. 7. 13</sup>  
after he was perswaded, that no salua-  
tion could be vnto him, but by change  
and amendment of his life ; yet the  
enemy held him for a time, in delay,  
saying vnto him ; Yet a little stay, yet  
deferre for a time : thereby (as hee  
saith) to bind him more fast in the cu-  
lpe of sinne, vntill, by the omnipo-  
tent power of Gods grace, and his owne  
most earnest endeavour, hee brake vio-  
lently

*Of delay.*

Iently from him, crying to God : Why shall I longer say to morrow, to morrow ? Why shal I not doe it euē at this instant ? And so he did euē in his very youth, liuing afterward a most holy & leuere Christian life.

*The causes  
which make  
our conver-  
sion harder  
by delay.*

4 But if we will discouer yet further the greatnessse and perill of this deceit : let vs consider the causes that may let our resolution and conuersion at this present ; and we shall see them all increased, and strengthened by delay, and consequentlē the matter made more hard and difficult, for the time to come, then now it is. For first (as I haue said) the continuance of sinne bringeth custome : which once hauing gotten vprescription upon vs, is hard to remoue, as by experience wee prove dayly in all habits that haue taken roote within vs. Who can remoue (for examples sake) without great difficulty, a long custome of drunkennesse ? Of swearing ; Or of any other cuill habit, once seiled vpon vs ? Secondly, the longer wee persist in our sinfull life, the more God plucketh his grace and assistance from vs : which is the onely meane that maketh the way of vertue easie to men. Thirdly, the power and Kingdome of the deuill is more established and confirmed in

in vs by continuance : and so the more harder to be remoued Fourthly, the good inclination of our will is more and more weakened, and daunted by frequentation of sinne, though not extinguished. Fifthly, the faculties of our minde are more corrupted ; as the vnderstanding is more darkened : the will more peruerter; the appetite more disordered. Sixthly, and lastly, our inferior parts and passions are more stirred vp, and strengthened against the rule of reason, and harder to be repressed by continuance of time, then they were before.

5 Well then, put all this together (my friend) and consider indifferently within thy selfe, whether it bee more likely, that thou shalt rather make this resolution hereafter then now: Hereafter (I say) when by longer custome of sinne, the habit shall be more fastened in thee : the Deuill more in possession upon thee ; G O D S helpe further off from thee ; thy minde more infested ; thy iudgement more weakened ; thy good desires extinguished ; thy passions confirmed ; thy body corrupted ; thy strength diminished, and all thy whole common-wealth more peruerter.

6 We see by experience, that a ship

*Of delay.*

*The same  
showed by  
comparison.*

*An exam.  
pls.*

410

*The second part.*

which leaketh, is more easily emptied at the beginning, then afterward. We see, that a ruinous palace, the longer it is let run, the more charge and labour will it require in the repairing. We see, that if a man driue in a naile with a hammer, the more blowes he giueth to it, the more hard it is to plucke it out againe: how then thinkest thou to commit sinne vpon sinne, and by perseuerance therein to finde the regreſſie more easie hereafter then now? That were much like as if a good fellow, that having made to himselfe a great burthen to carry, should assay it on his backe: and for that it late vncasie, and pressed him much, should cast it downe againe, and put a great deale more vnto it, and then begin to lift it againe: but when he felt it more heavy then before, he should fall into a great rage, and adde twice as much more to it, thereby to make it lighter. For so doe the children of the world: who finding it somewhat vnpleasant to resist one or two vices in the beginning, deferre their conuersion, and do adde twenty or forty more unto them, thinking to finde the matter more easie afterward.

*B. A. M. 49. m.  
I. c.*

7 Saint Augustine expounding the mi-  
racle of our Saviour, in raising Lazarus  
from

from death to life, which had beeene John 11.  
dead now foure daies, as the Euangelist  
saith : examineth the cause why Christ  
wept, and cried, and troubled himselfe  
in spirit before the doing of this act,  
whereas he raised others with great fa-  
cility: and out of it, giueth this lesson  
to vs : that as *Lazarus* was dead foure  
dayes, and also buried, so are there foure  
degrees of a sinner: the first, in voluntay  
delectation of sinne: the second, in con-  
sent: the third, in fulfilling it by worke:  
the fourth, in continuance or custome  
therein : wherein, whosoeuer is once  
buried (saith this holy Father) he is  
hardly raised to life againe, whithout a  
great miracle of God, and many teares  
of his owne part.

8 The reason hereof is that which  
the Wise man saith : *Languor prolixior Ecle.10;*  
*granat medicum :* An old sickenesse doth  
trouble the Physician. *Bremum autem*  
*languorem praecidit medicus :* But the Phy-  
sician cutteth off quickly a new or fresh  
disease, which hath endured but a little  
time. *The very bones of an old wicked man*  
*shall be replenished with the vices of his*  
*youth* (saith *Iob*) and they shall sleepe with  
him in the dust, when bee goeth to the grave.  
Wee reade that Moses in part of punish- Iob 20.  
ment to the people that had sinned in Exod.32.

Of delay.

adoring the golden Calfe, brake the same in peeces, and made them to drinke it. So the vices wherein we delighted during our youth, are so dispersed by custome in our bodies and bones: that when old age doth come on, we cannot ridde them at our pleasure, without great difficulty and paine. What folly then is it to defer our amendment vnto our old age, when we shall haue more impediments and difficulties by a great deale, then we haue now?

If it seeme hard to thee to amend thy life now, painfully to bee occupied in thy calling and withall (for thy better helpe) to fast, to pray, and to take vpon thee other exercises, which the word of God prescribeth to sinners to their conuersion: how wilt thou doe it in thine old age, when thy body shall haue more need of cherishing, then of painfull exercises? If thou finde it unpleasant to resist thy sinnes now, and to roote them out, after the continuance of two, three, or foure yeeres: what will it be after twenty yeeres more adicyned vnto them? How mad a man wouldest thou esteeme him, that trauellung on the way, and having great choyce of lusty strong horses, should let them all goe empty, and lay

all his carriage vpon some one poore and leane beast, that could scarce beare it self, or much lesse stand vnder so many bags cast vpon it? And surely no lesse vnreasonable is that man, who passing ouer idely the lusty dayes and times of his life, reserueth all the labour and trauell vnto feeble old age.

10 But to let passe the folly of this decceit, tell me (good Christian) what ingratitude and vnrigheteousnesse is this towards G OD, hauing received so many benefits from him already, and expecting so great a pay, as the Kingdome of Heauen is ; after to appoint our notwithstanding, the least, and last, and worke part of thy life vnto his seruices, and that whereof thou art most vncertaine, whether it shall euer bee, or neuer : or whether G OD will accept it, when it commeth ? He is accused by <sup>Ingrati-</sup>  
<sup>tude.</sup> Mala the Prophet, which hauing whole and sound cautell, doth offer vnto G OD the lame, or halting part thereof: how much more shalt thou be accursed, that hauing so many dayes of youth, strength, and vigour, dost appointed vnto GODS seruice onely thy limping old age ? In the Law it was forbidden, vnder a mest seuerre threat, for any man to haue two measures in his house for his

Of de'ay.

neighbours: one greater, to his friend: and another lesser, for other men. And yet thou art not ashamed, to vse two mea-sures of thy life, most vnequall, in pre-judice of thy Lord and God: wherby thou allorrest to him, a little, short, maimed, & vncertaine time: and vnto his enemy the greatest, the fairest, the surest part thereof.

11 O deere brother, what reason is there, why God should thus be vsed at thy hands? What law, iustice, or equi-ty is there, that after thou haſt serued the world, flesh, and devill, all thy youth, and best daies; in the end to come, and clap thy old bones, defiled and worn-out with sinne, in the dish of God? His enemies to haue the best, and hee the leauings? His enemies the wine, and hee the lees and dregs? Doest thou not re-member, that he will haue the fat and best part offred to him? Doest thou not thinke of the punishment of those which offered the worſt part of their substance to God? Follow the counſel then of the holy Ghost, if thou be wſc which warneth thee: in these words; Be mindfull of thy Creator in the dayes of thy youth before the time of affliction come on, and b. for these yeers draw neare of which thou ſhall ſay they please me not.

I. viii. 3.  
Num. 18.  
Malac. 1.

Eccle. 13.

12 How many hast thou scene cut off  
 in the midst of their dayes, whilst they  
 purposed in time to come, to change  
 their life? How many haue come to old  
 age it selfe, and yet then haue felt lesse  
 will of amendment then before? How  
 many haue driven off euен vnto the  
 very houre of death, and then least of  
 all haue remembred their owne state:  
 but haue died as dumbe and senicelle  
 beasts, according to the saying of Saint  
 Gregory: The sinner hath alio this af-  
 fliction laid vpon him, that when hee  
 commeth to die hee forgetteth him-  
 selfe, which in his life time did forger  
 God? O how many examples are there  
 reaſon hereof daily? How many worldly  
 men that haue liued in sensuality? How  
 many great sinners, that haue passed  
 their life in wickednesse, doe end and  
 abyde, at if they went into some place in-  
 sensible, where no account, no recko-  
 ninge should be demanded? They take  
 much care in their Testaments for flesh  
 and blood, and commodities of this  
 world, as if they should liue full; or shoul-  
 d leave their part of these vanities, when  
 they are gone. In truthe to speake as the  
 latter is, they die, as if there were no  
 immortality of the soule: and that in very  
 red is their inward persuasione.

Serm. 19. &  
sanctu.

Of delay.

The losse of  
time.

A compari-  
son.

436

The second part.

I.3 But suppose now, that all this were not so, and that a man might as easily, conveniently, yea, and as surely also conuert himselfe in old age, as in youth; and that the matter were also acceptable enough to God: yet tell me what great time is there lost in this delay? What great treasure of godlinesse is there omitted, which might haue beeene gotten by labour in G O D S seruice? If whilst the Captaine and other souldiers did enter a rich City, to take the spoile, one souldier should say, I will stay and come in the next day after, when all the spoile is gone: would not you thinke him both a coward, and also most vawise; So it is, that Christ our Sauour, and all his good souldiers, tooke the spoile of this life, enriched themselves with their labours in time: carried the same with them as billes of exchange, to the banke of Heauen, and there receiued pay of eternall glory. And is it not great folly and perversenesse in vs, to passe ouer this life in so fruitlesse affaires? Now is the time of fight for the obtaining of our crowne; now is the day of spoile to feise on our booty; now is the market, to buy the Kingdome of Heauen; now is the time of running, to get the game and prize;

now

now is the day of sowing, to prouide vs  
corne for the haruest that commeth on. If  
you omit this time, there is no more  
crownē, no more booty, no more King-  
dome, no more prize, no more haruest to  
be looked for. For as the Scripture affu-  
reth vs, *Hee that for sloth will not sow in the* Prou. 20.  
*winter, shall beg in the Summer, and no man*  
*shall give unto him.*

14 But if this consideration of gaine  
cannot moue thee (gentle Reader) as  
indeede it ought to doe, being of such  
importance as it is, and irrevocable  
when it is once past: yet weigh with  
thy selfe, what obligation and charge  
thou drawest on thee, by every day  
which thou deferrest thy conuersion,  
and liuest in sinne. Thou makest each  
day knots, which thou must once vnde-  
doe againe: thou heapest that together,  
which thou must once disperse againe:  
thou eatest and drinkeſt that houerly,  
which thou must once vomit vp againe:  
I meane, if the best fall out vnto thee:  
that is, if thou doe repente in time, and  
God doe accept thereof (for otherwise  
woe be vnto thee) for that thou hoor-  
dest (as Saint Paul saith) wrath and ven-  
geance on thine owne head: but sup-Rom. 8:2  
posing that thou receiue grace here-  
after to repent, which refuselſt it now,  
yet

yet (I say) thou hast to weepe for that, thou laughest at now : thou hast to bee heartily sorry for that, wherein thou delightest now ; thou hast to curse the day, wherein euen thou gauest consent to sinne, or else thy repentance will doe thee no good. This thou knowest now, and this thou belevest now, or else thou art no Christian : How then art thou so mad, as to offend God now, both willingly, and deliberately, of whom thou knowest, that thou must once aske pardon with teares ; If thou thinks he will pardon thee, what ingratitude is it to offend so good a Lord ? if thou thinke he will not pardon thee, what folly can be more, then to offend a Prince wthout hope of pardon ?

15 Make thine account now as thou wilt : If thou never doe repent and change thy life, then every sinne thou committest, and euery day that thou liuest thereof, is increase of wrath and vengeance vpon thee in Hell, as Saint Paul prooueth. If thou doe by Gods mercy, hereafter repent and purge (for this is not in thy hands) then must thou one day lament, and bewaile, and bee heartily sorry for this delay, which now thou makest. So that by how much the more thou prolongest, and increas-

fest thy sinne : so much greater will bee  
thy paine and sorrow in thine amend-  
ment. *Alio vulneri diligens & longa ad-*  
*bibenda est medicina* (saith Saint Cyprian:) *Cor.*  
A diligent and long medicine is to bee  
vsed to a deepe sore. Our body that  
hath liued in many delights must bee  
afflicted (saith Saint Ierom) our laugh-  
ing must bee recompensed with long  
weeping. Finally, Saint Ambrose agree-  
ing therewnto saith ; *Grandi plague alia Ad virg.*  
*& prolixa opus est medicina :* Vnto a great *lapsam. 6. Di-*  
wound, a deepe and long medicine is  
needfull.

*Lib de La:*  
*crit. 5. c.*  
*pist. 5. ad*  
*Eustoch.*

16 Marke here (deare brother) that  
the labour of thine amendment must  
be very great : and that it cannot bee  
auoided. What madnesse is it then for  
thee, now to inlarge the wound, know-  
ing that the medicine must afterwards  
be so painefull ? What cruelty can bee  
more against thy selfe, then to drie in  
thornes into thine owne flesh, which  
thou must after pull out againe with so  
many teares ? Wouldest thou drinke that  
cup of poysoned liquor, for a little plea-  
sure in the taste, which would cast thee  
soone after into a burning feauer ; tor-  
ment by bowels within thee ; and either  
dispatch thy life, or put thee in great ie-  
pardie ?

The example  
of the  
shefe sauved  
on the Grosse  
discussed.

¶ 6 But here I know thy refuge will be, as it is to all them, whereof the Prophet saith : *Menita est iniquitas sibi* : Iniquity hath flattered and lyed vnto her selfe; thy refuge (I say) will be to alledge the example of the good cheefe, sauad euен at the last houre vpon the crosse, and carried to Paradise that same day with Christ, without any further toyle of amendment. This example is greatly noted, and vrged by all thōse which deferre their conuersion, as surely it is, and ought to be, of great comfort to every man, which findeth himselfe now at the last cast, and therefore commonly tempted by the enemy to despaire of GODS mercy, which in no case bee ought to doe. For the same GOD which sauad that great sinner at that last houre can also (and will) sauad all them that heartily turne vnto him, euен at the last houre. But (alas) many men doe flatter and deceiue themselues with misunderstanding, or rather mis-ysing of this example.

¶ 7 For we must understand (as Sainct Anstes well noteþ) that this was but one particular act of Christ, which maketh no generall rule : euен as we see that a temporall Prince pardoneth sometime a malefactor, when hee is

come to the very place of execution: yet were it not for euery malefactor to trust therewpon: for that this is but an extraordinary act of the Prince his fauour, and neither shewed nor promised to all men. Besides this, this act was a speciall miracle reserved for the manifestation of Christ his power and glory, at that houre vpon the croffe.

Againe, this act was vpon a most rare confession, made by the theefe in that instant, when all the world forsooke Christ, and \* the Apostles themselues either doubted, or lost their faith of his God-head. Beside all this the confession of the theefe was at such time; as hee could neither be baptizeth, nor haue further time of amendment. And wee hold, that at a mans first conuersion, there is required nothing else but to helieve, and to be baptizeth. But it shall not be amisse to put to Saint Augusines very words vpon this matter. For thus he writeeth.

18 It is remediless perill, when a man giveth himselfe ouer so much to vices, as he forgetteth that he must give account thereof to G O D: and the reason why I am of this opinion, is, for that it is a great punishment of sinne, to haue lost the feare and memory of the

\* The blaz  
sed Virgin,  
likewise &  
other god-  
ly women  
were by,  
but said no-  
thing (that  
we read of)

in his de-  
fence. A  
plaine  
breach of  
the first  
fish, sixth  
and ninth  
comman-  
dement.

See m 120.  
dictypp.

the iudgement to come, &c. But (dearly beloued) lest the new felicity of the believynge theefe on the croffe doe make any of you too secure and remisse: lest peraduenture some of you say in your heart: My guilty conscience shall not trouble nor torment me: my naughtie life shall not make me very sad: for that I see euern in a moment all siane forgiuen vnto the theefe, we must consider first in that theefe, not onely the shortnesse of his beleefe, and confession, but his deuotion, and the occasion of that time, euern when the perfection of the iust<sup>t</sup> did stagget. Secondly, shew me the faith of that theefe in thy selfe, and then promise to thy selfe his felicity. The Deuill doth put into thy head this security, to the end he may bring thee to perdition. And it is vnprofitable to number all them which haue perished by the shadow of this deceitfull hope. Hee deceiueth himselfe, and maketh but a iest of his owne damnation, which thinketh that Gods mercy at the last day shall helpe or telieue him. It is hatefull before God when a man upon confidence of repentance in his old age, doth sin the more freely. The happy theefe, whereof we haue spoke, happy (I say) not for that hee tooke held

B  
"The bles-  
sed Virgin,  
S. John, and  
others, as  
afore: and  
this flag.  
gering must  
reeds be-  
sides.

hold of the way, but for that hee tooke hold of the way it selfe in Christ, laying hands on the prey of life : and after a strange manner, making a booty of his owne death : he (I say) neither did deferre the time of his saluation wittingly, neither did he deceiptfully put the remedy of his state in the last moment of his life, neither did he desperately reserue the hope of his redemption vnto the houre of his death ; neither had he any knowledge either of Religion, or of Christ before that time. For if he had, it may be, he would not haue beene the last amongst the Apostles in number, which was made the former in the Kingdome.

19 By these words of Saint Augustine we are admonished (as you see) that this particular fact of Christ maketh no generall rule of remission to all men : not for that Christ is not alwaies ready to receiuue the penitent as he promiseth; but for that euery man hath not the time or grace to repent, as he should at that houre, according as hath beeene declared before. The generall way that God proposeth to all, is that which way. Saint Paul saith ; *Finis secundum opera ipsorum* : The end of euill men is according to their workes. Looke how they liue, and so they die. To this effect saith the

Of delay.

444

The second part.

Psal.61.

The Prophet ; Once God spake and I heard  
these two things from his mouth : powre  
belongeth to GOD, and mercy vnto thee ( O  
Lord ) for that thou wilt render to euery  
man according to his workes. The Wised  
man maketh this plaine, saying ; The  
way of sinners is paved with stones, and the  
end is hell, darknesse, and punishment. Fin  
ally, Saint Paul maketh this generall and ex  
peremptory conclusion ; Bee not decei  
ued, GOD is not mocked, looke what a man  
soweth, and that shall he reape. Hee that sows  
eth in flesh shall reape corruption : hee that sows  
eth in spirit shall reape life everlasting.  
In which words he doth not onely lay  
downe vnto vs the generall rule wher  
to we must trust : but also saith further  
that to perswade our selues the contra  
thereof, were to mocke and abuse GOD  
which hath layd downe this law vnt  
vs.

That the  
conversion  
made at the  
last day, is  
very doubt  
full.

20 Notwithstanding (as I haue said  
this barreth not the mercy of God fro  
vsing a priuiledge to some at the ver  
last cast. But yet miserable is that man  
which placeth the anker of his eterno  
wealth or wo, vpon so ticklesome a poi  
as this is. I call it ticklesome, for th  
all Diuines which haue written of th  
matter, doe speake very doubtfully  
the conversion of a man at the last da  
y.

be. And although they do not absolutely con-  
pose demne it in all, but do leauie it as vacer-  
ee (taine vnto Gods secret iudgement yet do  
they incline to the negative part, and do  
Wise alledge fourre realans for which that con-  
; The uersion is to be doubted insufficient for a  
the mans saluation.

*Final* 21 The first reason is, for that the  
ill an extreme feare, and paines of death, be-  
dealing (as the Philosopher saith) the most  
a m terrible of all terrible things, doe not  
atfer permit a man so to gather his spirits and  
e the senses, at that time, as is required for  
lasting the treating off so weighty a matter with  
ly la God ; as is our conuersion, and salua-  
theration. And if we see often, that a very  
the good man cannot fixe his minde car-  
nately vpon heauenly cogitations, at  
such time as he is troubled with the  
passions of collicke, or other sharpe dis-  
eases ; how much lesse in the anguishes of  
death can a worldly man do the same be-  
ing vsacquainted with that exercise, and  
loden with the guilt of many and great sin-  
nes ; and cloyed with the loue, both of  
his body, and things belonging therew-  
to ?

22 The second reason is, for that the  
conuersion which a man maketh at the  
last day, is not (for the most part) vo-  
luntary, but vpon necessity, and for  
feare :

*Of delay.*

*The second payg.*

feare : such as was the repentance of this  
**2 King. 16.** *Shemei*, who hauing grievously offended against  
 King David, in time of his affliction : after-  
 ward when he saw him in prosperitie,  
*2 King. 19.* againe, and himselfe in danger of punishment : he  
 came and fel downe before him : so  
 and asked him forgiuenesse with teares : But yett David well perceiued the matter  
 how it stood, and therefore though he spared him for that day, wherin he would  
 not trouble the mirth with execution of  
 justice, yet after he gaue order that he  
 should be vsed according to his de-  
 serts.

*3 King 2.*

*The third  
Reason.*

*Ier. 13.*

*The fourth  
reason.*

**23** The third reason is, for that the  
 custome of sinne, which hath continued  
 all the life long, is seldom remoued  
 vpon the instant, being growne into  
 nature it selfe, as it were : For which  
 cause GOD saith to euill men by the  
 Prophet Jeremy : *If an Ethiopian  
 change his blacke skinne, or a Leopard his  
 spots that are on his backe : then can you also doewell  
 having learned all dayes of your life to doe  
 ill.*

**24** The fourth cause, for that the  
 acts of vertue themselves cannot be  
 so great value with GOD, in that instant,  
 as if they had beeene done in time  
 of health before. For what great  
 matter is it (for examples sake) to pardon  
 this

ee of thine enemies at that time, when thou  
canst hurt them no more ? To give thy  
goods away, when thou canst vse them  
no more ? To abandon thy concubine,  
when thou canst keepe her no longer ?  
him to leaue off to sinne, when sinne must  
cure thee ? All these things are good  
and holy, and to be done by him, which  
he is in that last state : but yet they are of  
such value, as otherwise they would  
not bee, by reason of this circumstance of  
the time which I haue shewed. A fifth rea-  
son, might be taken of experience of  
that we see often times; that such as re-  
tirent after that manner ; if they recouer  
gaine, they are afterward as bad as they  
were before, and sometimes much worse  
in which (without question) was no true re-  
pentance in them.

These are reasons why there is  
much doubt made of these last conuer-  
sions : not for any want on Gods part,  
but on theirs, which are to doe that  
great act. Marke well (faith one againe)  
what I say : and (it may be) it shall bee  
needfull to expound my meaning more  
plainly, lest any man mistake me.  
What say I then ? That a man which  
expente not but at the end, shall be  
maimed ? I do not say so. What then ?  
I say he shall be saued ? No, what then  
this  
dec

doe I say? I say I know not; I say, I pre-  
sume not: I promise not, I know not. Wilt thou deliuer thy selfe forth of this  
doubt? Wilt thou escape this dangerous  
and vncertaine point? repent then whiles  
thou art whole. For if thou repent while  
thou art in health, whensoeuer the last  
day shall come vpon thee thou art safe.  
And why art thou safe? For that thou didst  
repent in that time, wherein thou migh-  
test haue sinned. But if thou wilt repent  
then, when thou canst sinne no longer,  
thou leauest not sinne, but sinne leaueth  
thee.

26 And here now would I haue the  
carefull Christian to consider (with me) but this one comparison that I will make.  
If those which doe shew a kiade of re-  
pentance at the last day, doe passe hence  
notwithstanding in such dangerous  
doubtfulnesse, what shall wee thinke of  
all those which lacke either time or a-  
bility, or will, or grace to repent at all,  
at that houre? What shall we say of all  
those which are cut off before? Which  
dye suddenly? Which are stricken  
senselesse, or frantick, as we see many  
are? What shall we say of those, which  
are abandoned by G O D, and left vnto  
vice, euuen vnto the last breath in their  
bodies? I haue shewed before out of

Saint

reaint Paul, that ordinarily sinners dye  
not according as they live. So it is as it  
were a priuiledge for a wicked man, to  
have his repentance to be begun, when  
it is to dye. And then if his repentance  
when it doth come) be so doubtfull :  
that a pitifull case are all others in ?  
meane the more part, which repent  
not at all: but dye as they lucd, and are  
lakest of God in that extremity, ac-  
cording as hee promiseth, when hee  
th 5 For that I haue called you, and you  
ie refusid to come : for that I held out  
hand, and none of you would vouchsafe  
looke towards me ; I will laugh also at  
destruction, when anguish and calamity  
ameth on you. You shall call upon me, and  
will not heare : you shall rise betimes in the  
mning to see me, but you shall not finde

Prou. 14.  
Ier. 35.

17 When a worldling doth see that  
the brightness of his honour, vaine-  
glory, and worldly pomp is consumed &  
then the heate of concupiscence, of  
small loue, of delicate pleasures is  
reached : when the beautifull Sum-  
mer-day of this life is ended, and the  
misterous Winter-night of death draw-  
on : then will hee turne unto God ;  
then will hee repent ; then will hee re-  
ue himselfe, and make his conuer-  
sion.

sion. When he can liue no longer, he will promise any paines : what hearing or studying of the word of God you will ; what toile or labour in his vocation you will ; what prayer you will ; what fasting you will ; what almes deeds you can desire ; what austerity you can imagine : he will promise it (I say) vpon a condition, that he might haue life againe : vpon condition that the day might be prolonged vnto him, though if G O D should grant him his request (as many times hee doth) hee would performe no one point thereto, but be as carelesse as hee was before. When such shall cry, with sighes and greanes as piercing as swords, and yet shall not bee heard, what comfort then will they hope for to finde ? For whether will they turne themselues in this distresse ? Vnto their worldly wealth, power, or riches ? Alas, they are gone; and the Scripture saith ; Riches shall not profit in the day of reuenge. Will they turne vnto these carnall friends ? But what comfort can they giue, besides onely weeping, and comfortlesse mourning? Will they aske helpe of the Saints, to pray for them in this instant ? Then must they remember what is written, *The Saints shall rejoice in glory, and exulta-*

Pron. 11.

Psal. 145.

lion shall bee in their mouths, and two edged swords in their hands to take reuenge upon nations, and increstions upon people, to bende kings in feters, and noble men in manacles of iron : to execute upon them the prescript judgement of G O D : and this is the glory of all his Saints. Their onely refuge then must be vnto G O D, who indeed is the onely refuge of all: but yet in this case, the Prophet saith here ; that Hee shall <sup>Prov. 10.</sup> not bears them, but rather contemne and laugh at their misery. Not that he is contrary to his promise of receiuing a sinner, *At what time soever he repenteth, and turneth from his sinne :* But for that this turning at the last day is not commonly true repentence, and conversion, for the cautes before rehearsed.

28 To conclude then this matter of delay, what wise man is there in the world, who reading this, will not feare the deferring of his conuersion, though it were but for one day ? Who doth know whether this shall bee the last day, or no, that euer G O D will call him in? G O D saith; I called, and you refused to come: I held out my hand, and you would not looke towards me; and therefore will I forsaken you in your extremity. Hee doth not say how many times, or how long he did call, and hold out his hand. God

<sup>Prov. 10.</sup>

saith;

Apoc. 2.

Herod.

Marke 6.

Herod the  
second  
Luke 11.Pilate.  
Luke 13.  
Marke 14.

Mat. 27.

saith ; I stand at the doore and knocke : but he saith not how often he doth that , or how many knocks he giueth. Againe, he said of wicked Jezebel, the fained Prophetesse in the Apocalyps ; I have giuen her time to repent, and shee would not, and therefore shall she perishe ; but he saith not how long this time of repentance indureth. We reade of wonderfull examples herein. Herod the father had a call giuen him, and that a loud one, when Joba Baptist was sent vnto him, and when his heart was so farre touched, as he willingly heard him, and so followed his counsell in many things, as one Evangelist noteth : but yet because hee deferred the matter, and tooke no time when it was offered, hee was cast off againe, and his last doings made worse then his former. Herod Tetrarch the sonne, had a call also, when he fel that desire to see Christ, and some miraclions by him ; but, for that he answered not vnto the call, it did him no good but rather much hurt. What a great knock had Pilate giuen him at his heart, if he had bee ne so gracious as to haue opened the doore presently, when hee was made to understand the innocencie of Christ : as appeareth by washing his hands in testimony thereof, and his wife

wife also sent him an admonition about the same? No lesse knocke had King Agrippa at his doore, when he cried out at the hearing of Saint Paul; O Paul, thou *permisdest me a little to be a Christian!* But because he deferred the matter, this motion passed away againe.

29 Twice happy had Pharae bee[n], if he had resolued himselfe presently, upon that motion that he felte, when hee cried to Moses? I haue sinned, and God is iust. But by delay hee became worse then ever he was before. Saint Luke reporteth how Felix the Gouernour of Iewry for the Romans, conferred secretly oftentimes with Saint Paul, that was prisoner; and heard of him the faith in Christ, wherewith he was greatly moued, especiall at one time, when Paul disputed of Gods iustice, and the day of ludge-  
 ment; whereat Felix trembled: but yet he deferred this resolution, willing Paul to depart, and to come againe another time: and so the matter by dilation came to no effect. How many men doe perish daily: some cut off by death; some left by God, and giuen ouer to a reprobate sense: which might haue found grace, if they had not deferred their conuersion from day to day, but had made their resolution presently, when

Agrippa:  
Acts. 26.

Exod. 9.

Acts 24.

Felix.

they fele God to call within their heart?

30 God is most bountifull to knock and call: but yet he bringeth himselfe to no time or space, but commeth and goeth at his pleasure: and they which take not their times, when they are offered, are excuselesse before his iustice, and do not know whether ever it will bee offered them againe, or no: for that this thing is onely in the will and knowledge of God alone, who taketh mercy where it pleaseth him best, and is bound to none. And when the prefixed time of calling is once past, woe be vnto that party; for a thousand worlds will not purchase it againe. Christ sheweth wonderfully the importance of this matter, when entering into Ierusalem amidst all his mirth and glory of receiuing, hee could not cause but weepe vpon that City, crying out with teares; O Ierusalem, if thou knewest also these things which appertaine to thy peace, euен in this thy day: but now these things are hidden from thee. As if hee had said; If thou knewest ('erusalem) as well as I doe, what mercy is offered thee euен this day, thou wouldest not doe as thou doest, but wouldest presently accept thereof: but now this secret judgement of my Father is hidden from thee, and therefore thou makest little account thereof

thereof, vntill thy destruction shall come suddenly vpon thee : as soone after it did.

31 By this now may be considered the great reason o. the wiscmans exhortation ; *Foreknow not to turne to G O D : nor doe not deferre it from day to day : for his wrath will come vpon thee at the sudden , and in time of reuenge it wll destroy thee.* It may be seene also vpon what great cause the Apostle exhorteth the Hebrews so vehemently ; *Dum cognoscitur hodie : To accepte of gracie euен whiles that very day endured, and not to let passe the occasion offered.* Which every man applying to himselfe, should follow in obeying the motions of Gods spirit within him : and accepting of Gods vocation without delay : considering what a grieuous sinne it is to resist the holy Ghost. Every man ought (I say) when he feeleth a good motion in his heart to thinke with himselfe ; now God knocketh at my doore, if I open presently he will enter, and dwell within me. But if I deterre it vntill to morrow, I know not whether he will knock againe or no. Every man ought to remember still that laying of the Prophet, touching Gods spirit; *Hodie si vocem eius audieritis, nolite obdurare Psal.94.6* *et davestra :* If you heare his voyce cal-

Eccles. 5:

Heb. 8:

A 817.  
Apoc. 2:

ling on you to day, do not harden your hearts, but presently yeeld vnto him.

32 Alas (deare brother) what hope of gaine hast thou by this perilous dilation which thou makeft ? Thine account is increased thereby, as I haue shewed ; thy debt of amendment is made more grieuous ; thine enemy more strong ; thy selfe more feeble ; thy difficulties of conuer-  
gion multiplied : what hast thou then to withhold thee one day from resolution ?  
*Goodnesse  
the only  
gaine of  
time.*  
The gaining of a little time in vanity. But I haue proued to thee before, how this time is not gained but lost, being spent without fruit of goodnesse, which is indeed the only true gaine of time. If it seeme pleasant to thee for the present, yet remember what the Prophet saith ; *Juxta est dies perditionis, et adesse festinant tempora :* The day of perdition is at hand, and the times of destruction make hast to come on. Which day being once come, I marueile what hope thou wilt conceiue. Doest thou think to cry *Pec-  
caui* ? It shall be well truly if thou canst doe it : but yet thou knowest that Pharaoh did so, and got nothing by it. Doest thou intend to make a good Testament, and to be liberall in almes deeds at that time ? This, as the case may be, is very commendable : but yet thou must re-  
member

member also, that the Virgins which filled their Lampes, at the very instant were shut out, and vtterly reiected by Christ. Doest thou think to weepe and mourne, and to moue thy Judge with teares at that instant? First, this is now in thy hands to doe at thy pleasure: and yet thou must consider also that *Ezau* failed, though hee sought it with teares; as the Apostle well noteth. Heb.II.  
 Doest thou meane to haue many good purposes, to make great promises, and vowes in that distresse? Call to minde the case of *Antiochus* in his extremities. what promises of good deedes what vowes of vertuous life made hee to God, vpon condition he might escape, and yet preuailed he nothing thereby? All this is spoken not to put them in despaire, which are now in those last calamities, but to dissuade others from falling into the same: assuring thee (gentle Reader) that the Prophet laid not without a cause; *Seeke unto G O D while bee may be found, call vpon him while he is neere at hand.* Now is the time acceptable, now is the day of salvation, saith Saint Paul, Now is God to be found, and neere at hand to embrace all them that truly turne vnto him: and make firme resolution of vertuous life hereafter.

2 Mac.9.

Esay 55.4.11

2 Cor.5.11

*Three impediments.*    *The second part.*

*Tract. 33.  
in 1600.*

If we defer this time, we haue no warrant th<sup>t</sup> he will either call vs, or receive vs hereafter: but rather many threats to the contrary, as hath beeene shew<sup>n</sup>d. Wherefore I will end with this one sentence of Saint *Augustine*, that he is both a carelesse, and a most gracelesse man, which knowing all this, will venture not, withstanding the eternity of his saluation and damnation, vpon the doubtful event of his finall repentance.

### C H A P. VI.

*Of three other impediments that hinder men from resolution: which are sloth, negligence, and hardness of heart.*

**B**ESIDES al impediments which hitherto haue beeene named, there are yet diuers others to be found: if any man could examine the particular consciences of all such as doe not resolve. But these three here mentioned, and to bee handled in this Chapter, are so publike and knowne, as I maynot passe them ouer, without discouering the same: for that many times men are euill affected, and know not their owne diseases: the onely declaration whereof (to such as are desirous of their owne health) is sufficient

to auoid the danger of the sicknesse.

2 First then, the impediment of Offic.<sup>1</sup>  
 Sloth is a great and ordinary let of re-  
 solution to many men but especially in  
 idle and delicate people, whose life  
 hath bin in all ease and rest, and there-  
 fore doe perswade themselues that  
 they can take no paines, nor abide a-  
 ny hardnesse, though never so faine  
 they would. Of which Saint Paul faith;  
 that *Nice people shall not inherit the Kingdome 1 Cor. 6. 10  
 of Heauen.* These men will confess to  
 be true, as much and more too then is  
 said before : and that they would also  
 gladly put the same in execution, but  
 that they cannot. Their bodies may  
 not beare it : they can take no paines  
 in their severall callings : and in the  
 generall they cannot fast ; they cannot  
 watch ; they cannot pray. They can-  
 not leauue their disports, recreations,  
 and merry companions : they should  
 dye presently (as they say) with melan-  
 choly, if they did it ; yet in their hearts,  
 they desire (forsooth) that they could  
 doe the same : which seeing they can-  
 not, no doubt (say they) G O D will  
 accept our good desires. But let them  
 hearken a little what the Scripture  
 saith hereof ; *Desires doe kill the slothfull Prou 21. 25  
 man (saith Salomon) his bands will not full*

Of sloth.

460

The second part.

Mat. 25.

Mat. 21.

Poure effects  
of sloth.

I  
Drowsiness  
Pro. 19.

Ephes 5.  
Mat. 13.  
Mat. 24,  
And 25.

to any worke, all the day long bee conereth  
and desircth : but he that is iust, will doe,  
and will not cease. Take the slothfull and  
unprofitable seruant, (saith Christ) and  
fling him into utter darknesse, where shall  
bee weeping and gnashing of teeth. And  
when he passed by the way, and found  
a fig-tree with leaues without fruit,  
hee gaue it presently an everlastinge  
curse.

3 Of the fountaine of sloth doe  
proceed many effects that hinder the  
slothfull from resolution. And the first  
is, a certaine heauinesse and sleepy  
drowsinesse toward all goodnesse, accor-  
ding as the Scripture saith; *Pigredo mit-  
tit soporem*: Sloth. doth bring drowsi-  
ness. For which cause Saint Paul saith;  
*Surge qui dormis.* Arise thou that art a-  
sleepe. And Christ crieth out so often;  
*Videte, vigilate:* Looke about you and  
watch. You shall see many men in the  
world, with whom if you talke of a Cow,  
or a Calfe, or a fat Ox, of a peece of  
ground, or the like; they can both  
heare and talke willingly and freshly:  
but if you reason with them of their  
saluation, and their inheritance in the  
Kingdome of Heauen, they answere not  
at all, but will heare, as if they were in  
a dreame. Of these men then saith the  
wise

wife man; How long wilt thou sleepe, O slothfull fellow? When wilt thou rise out of thy dreame? A little yet wilt thou sleepe: a little longer wilt thou slumber: a little wilt thou close thy hands together and take rest? And so poverty shall hasten upon thee as a running post, and beggery as an armed man shall take and posseſſe thee...

2 The ſecond effect of Sloth is fond feare of paines, and labour, and caſting of doubts where none be, according as the Scripture ſaith: *Pigrum deycat timor*: Feare diſcourageth the Slothfull man. And the Prophet ſaith of the like; They ſhake for feare where there is no feare. These men doe frame vnto themſelues ſtrange imaginations of the ſervice of G O D, and dangerous events, if they ſhould follow the ſame. One faith; If I ſhould give much, it would without doubt make me a begger. An other faith; If I ſhould ſtill imploymy ſelfe to painefull labour, it would kill me ere long; A third faith; If I ſhould humble my ſelfe as is required, ebery body would trade me vnder their feete. And yet all this is nothing else but Sloth, as the Scripture teſtimoneth in theſe worſe; *Dicit piger, leo et fortis in medio platearum, occidendus sum*: The Slothfull man ſaith ſitting ſtill in his

Feare.

Prou. 13.

Prou. 26.

Of sloake.

his house. There is a Lion without, If I should goe out of doores to labour, I should certainly be slaine in the middest of the streets,

Pusillanimi-  
tate.  
*Eccles. 22.*

5 A third effect of Sloth is pusillanimity and faintnesse of heart, whereby the slothfull man is ouerthrowne, and discouraged by euery little contrariety or difficulty, which he findeth in vertue, or which he imagineth to find therin. Which the wise man \* signifieth when hee saith ; *In lapide luteo lapidatus est piger :* The slothfull man is stoned to death with a stone of dirt : that is, he is ouerthrowne with a difficulty of no importance. Againe, *De fierore boum lapidatus est piger :* The slothfull man is stoned dead with the dung of Oxen, which commenly is of matter so soft, as it can hurt no man.

B  
 \* The vul-  
gar transla-  
tion to rea-  
deth, but  
now it is  
found  
that there-  
in it mis-  
seith the  
sense of the  
Text in  
both places  
here alled-  
ged. And  
yet the mat-  
ter it selfe  
is true,  
though it  
haue no  
warrant  
hence.  
Laziness.  
*Prov. 26.*  
*Prov. 13.*

6 A fourth effect of sloth is idle lazines : which we see in many men that will talke and consult of this and that, about their amendment, but will execute nothing. Which is most fitly expressed by the holly Ghost in these words : *Sicut estium vertitur in cardine suo, ita piger in lectulo suo :* As a doore is tossed in and out vpon his hinges, so is a slothfull man, lying lazily vpon his bed. And againe; *Vult & non vult piger :*



A slothfull man will and will not. That is, he turneth himselfe to and fro in his bed, and betweene willing and nilling he doth nothing. And yet further in another place, the Scripture deseribeth this lazines, saying; *The slothfull man putteth his hands under his girdle, and will not vouchsafe to lift them up to his mouth, for that it is painfull.*

Prou. 32.

7 All these and many more are the effects of sloth: but these fourre especially haue I thought good to touch in this place: for that they let and hinder greatly this resolution which we talke of, for he that liueth in a slumber, and will not heare, or attend to any thing that is said of the life to come, and beside this imagineth fearefull matter in the same: and thirdly, is throwne downe by every little blocke that he findeth in the way: and lastly, is so lazie, as he can beare no labour at all: this man(I say)is past hope to be gained, to any such purpose as wee speake for.

8 To remoue therefore this impediment, this sort of men ought to lay before their eyes the labours of CHRIST, and of his Saints, the exhortations they vse to other men, to take like paines: the threats made in Scripture against them that labour not: the con-

*Matters  
remouing  
sloth.*

dition of our present warfare, that requireth trauell: the Crowne prepared for it: and the misery infusing vpon idle and lazy people. And finally, if they cannot beare the labour of vertuous life, which indeed is accompanied with so many consolations, as it may not rightfully be called a labour: how will they abide the labour and torments of the life to come; which must be both intollerable and euerlasting?

2 Thess. 3.

Mat. 20.

John 15.

Luke 13.

Mat. 11.

9 Saint Paul saith of himselfe and others, to the Theffalonians ; We did not eat our bread of free cost, when wee were with you: but did worke in labour and mearenesse both day and night: thereby to giue you an example of imitation: denouncing further vnto you, that If any man would not worke he shold not eat. Christ in his parable still reprehended grievously those that stood idle, saying; Quid hic statis totuero die otiosi: Why do you stand here all the day idle, and doing nothing? I am a vine (saith Christ) and my Father is an Husbandman: every branch that beareth not fruit in me, my Father will cut off, and cast into the fire. And in another place; Cut downe the unprofitable tree: why doth it stand here, and occupy vp the ground for nothing? And againe; The Kingdome of Heauen is subiect to forces

force t and men doe gaine it by violence and labour. For which cause the wile man also saith ; *whatsoever thy hand can doe Eccle. 9:10* in this life, doe it instantly ; for after it, there is neither time, nor reason, nor wisedome, nor knowledge that wee can employ. And *Prou. 10:4* againe the same wile man saith ; *The lazie hand worketh beggery to it selfe, but the labouerisone and valiant hand heapeith up great riches. And yet further to the Prou. 26:13* same effect ; *The fleshfull man will not sow in the winter, for that it is cold : and therefore he shall beg in the Summer, and no man shall take pitty on him.*

10 All this pertaineth to shew, how that this life is a time of labour, and not of idlenesse, and appointed vnto vs for the attaining of Heauen : it is the market wherin wee must buy : the battle wherin we must fight, and obtaine our crowne : the winter wherin we must sow : the day of labour wherin we must sweat, and get our penny. And he that passeth ouer lazily this day (as the most part of men doe) must suffer eternall pouerty, and need in the life to come, as in the first part of this Booke more at large hath bin declared. Wherefore the wise man *Chap. 3:* (or rather the holy Ghost by his mouth), giueth each one of vs, a most vehement admonition and exhortation in these words ;

Prov. 6.

words; Runne about: make hast: stir vp thy friend: giue no sleepe vnto thine eyes: let not thine eye-lids slumber: they shew out as a doe from the hands of him that held her: and as a bird out of the bands of the fowler. Goe unto the Emmet (thou slothfull man) and consider her doinges, and learene to bee wise: shee haing no guide, teacher or cōsaine, prouideth meate for her selfe in the Summer, and gathereth together in the haruest, that which may serue her to feed upon in the winter. By which word we are admonished, in what order we ought to behauie our selues in this life, and how diligent and carfull we shoulde be in doyng of all good workes (as Saint Paul also teacheth) considering that as the Emmet laboureth most earnestly in the haruest time, to lay vp for the winter to come: so we shoulde for the next world: and that slothfulness to this effect, is the greatest and most dangerous let that may be. For, as the Emmet shoulde dye in the Winter most certainly for hunger if she shoulde liue idly in the Summer: so without all doubt they are to suffer extreme need and misery in the world to come, who now for sloth do omit to labour.

Colos 1.  
Rom. 12.  
Galat. 6.]of night.  
gives.

ii The second impediment is called by me in the title of this Chapter, Negligence.

ligence. But I doe understand thereby  
a further matter then commonly this  
world importeth. For I doe compre-  
hend vnder the name of Negligence  
all carelesse and dissolute people, which  
take to heart nothing that pertaineth  
to God or godlinesse, but only attend to  
worldly affaires, making their saluati-  
on, the least of their cogitations.  
And vnder this kind of negligence is  
contained both Epicurisme (as Saint Paul  
noteth in some Christians of his daies,  
who began onely to attend to eat and  
drinke, and to make their believeth their  
God ; as many of our Christians now  
do) and also a secret kind of Atheisme, or  
denying of God : that is, of denying him  
in life & behavior, as Saint Paul expoun-  
deth it. For albeit these men in words  
doe confess God, and profess them-  
selves to be as good Christians as the  
rest : yet secretly indeed they doe not  
believe God: as their life and doings do  
declare. Which thing *Ecclesiasticus* dis-  
couereth plainly, when he saith ; *Vt dis-  
solutis corde, quia non credunt Deo* : Woe bee  
vnto the dissolute, and carelesse in heart,  
which doe not believe God. That is,  
though they profess that they believe  
and trust in him : yet by their dissolute  
and careles doings, they testifie that in  
their

Epicurism  
or life of  
Epicurus.  
Phi. 4.  
Rom. 16.

Tit. 3.

Eccles. 10.

## Of negligencie.      The second part.

their hearts they beleue him not: for that they haue neither care nor cogitation of matters pertaining to him.

Of carelesse  
Atheists.  
Deut.23.

iij. This kind of men are those which the Scripture noteth and decresteth for plowing with an Oxen and an Ass together: for sowing their ground with mingled seed: for wearing apparell of linse-woolsie, that is, made of flax and wool together. These are they of whom C H R I S T saith in the Reuelation; *I would thou wert either cold or hot. But for that thou art luke-warme, and neither cold nor hot, therefore will I begin to vomit thee out of my mouth.* These are they which can accord all Religions together, and take vp all controuersies by onely saying, that either they are differences of small importancce, or else that they appertaine onely to learned men to thinke vpon, and not vnto them. These are they which can applye themselues to any company, to any time, to any Princes pleasures, for matters of life to come. These men forbid all talke of spirit, Religion, or deuotion in their presence: onely they will haue men eate, drinke, and bee merry with them: tell newes of the court, and affaires abroad: sing, daunce, laugh, and play at cardes: and so passe ouer this life in

Apoc. 3.

in lesse consideration of God, then the very Heathens did : and hath not the Scripture reason then, in saying that these men in their hearts and woikes are Atheists ? Yes, surely. And it may be proued by many rules of Christ. As for example : this is one rule set downe by himselfe ; *By their fruits ye shall know them,* Luke 6. For such as the tree is within such is the fruit which that tree sendeth forth. Againe ; *The mouth speaketh from the abundance of the heart,* and consequently seeing their talke is nothing but of worldly vanities, it is a signe there is nothing in their hearts but that. And then it followeth also by a third rule ; *Where the treasure is, there is the heart,* Mat. 12. And so seeing their hearts are onely set upon the world ; the world is their onely treasure, and not God. And consequently, they preferre that before God, as indeed Atheists doe. Mat. 6.

13 This impediment reacheth farre and wide at this day, and infinite are the men which are intangled therewith : and the cause thereof, especially, is inordinate loue of the world : which bringeth them to hate G O D, and to conceiue enmity against him, as the Apostle saith : and therefore no marueil, though indecde they neither bee  
 The chiefest cause of the sinnes at this day.  
 2 Ioh. 2.  
 lecture

Ieue nor delight in him. And of all other men, these are the hardest to bee reclaimed, and brought to any resolution of amendment: for that they are insensible: and besides that doe also flie all meanes whereby they may bee cured. For, as there were small hope to bee conceived of that patient, which being grievously sicke, shold neither feele his disease, nor beleue that hee were dist impered, nor abide to heare of Phylicke, or Physicians, nor accept of any counsell that shold bee offered, nor admit any talkes or consultat on about his curing: so these men are in more dangerous estate then any other, for that they know not their owne danger: but perswading themselves to bee more wise then their neighbours, doe remoue from their cogitations of things, whereby their health might bee procured.

The way  
to secure care-  
of men.

I4. The onely way to doe these men good (if there be any way at all) is to make them know that they are sicke and in great danger: which in our case may be done best (as it seemeth to me) by giuing them to vnderstand, how farre they are off from any one peece of true Christianity, and consequently from all hope of saluation that may bee had

had thereby. GOD requireth at our hands ; that wee shoulde loue him and serue him with all our heart, with all our soule, and with all our strength. These are the perscript words of God, set downe both in the old and new law. And how farre (I pray thee) are these men off from this, whi hmploy not the halfe of their heart, nor the halfe of their soule, nor the halfe of their strength in GODS seruice, nay, nor the least part thereof ? GOD requireth at our handes that wee should make his lawes and precepts our study, and cogitations : that wee should think on them continually, and meditate vpon them both day and night, at home and abroad, early and late, when we goe to bed, and when wee rise in the morning : this is his commandement, and there is no dispensation therein. But how farre are those men from this, which bestow not the third part of their thoughts vpon this matter, no, not the hundredth part, nor scarce once in a yeare doe talke thereof ? Can these men say they are Christians, or that they belieue in God ?

Deut.5.  
Mat.22.  
Luke 13.

15 CHRIST making the estimate of things in this life, pronounced this sentence ; *Vnum est nec arum* : One onely thing is necessary, or of necessi-

ty.

Of negligence.

The second part.

tie in this world : meaning the diligent and carefull seruice of God. These men finde many things necessary beside this one thing, and this nothing necessary at all. How farre doe they differ then in judgement from C H R I S T ? Christ's Apostle saith, that a Christian must never loue the world, nor any thing in the world. These men loue nothing else, but that which is of the world. Hee saith ; that *Whosoever is a freind to the world, is an enemy to C H R I S T.* These men are enemies to whosoever is not a friend to the world. How then can these men hold of Christ? Christ saith; *We shalld pray still.* These men pray neuer. Christ's Apostle saith ; that *Concioneſſe, uncleaneſſe, or ſcurrility, ſhould not be ſo much as once named among Christians.* These men haue no other talke but ſuch. Finally, the whole course, and canon of Scripture runneth, that Christians ſhould be ; *Attenti, vigilantes, ſolliciti, instantes, feruentes, peruerantes sine intermissione :* That is, Attent, vigilant, carefull, instant, feruent, and peruerant without intermission, in the ſeruice of God. But these men haue no one of these points: nor any degree of any one of these points; but every one the cleane contrary. For they are neither

attent

Ioh.2.

Luke 18.

Ephes.5.

Ephes.5.

Luke 21.

Mat.24.

Mich 6.

Rom.11.

Rom.12.

Mat.10.

attent to those things which appertaine unto God, nor vigilant, nor solicitous, nor carefull, and much lesse instant and freuent, and least of all persecuerant without intermission: for that they never begin. But on the contrary side, they are careless, negligent, lumpish, remisse, key-cold; peruerse, contemning, and despising, yea, loathing and abhorring all matters that appertaine to the mortifying of themselves, and true seruice of God. What part haue these men then in the lot and portion of Christians, beside only the bare name which profiteth nothing.

16 And this is sufficient to shew how great and dangerous an impediment this careless, senselesse, and supine negligence is, to the resolution whereof we intreat. For if Christ require to the perfection of this resolution, that whosoever once espieth out the treasure hidden in the field, (that is, the Kingdome of Heauen, and the right way to come to it) he should presently goe and sell all that hee hath and buy the field; that is, hee should preferre the pursuite of this Kingdome of Heauen, before all the commodities of this life whatsoeuer, and rather venture them all, then to omit this treasure.

Mat. 13. 44

E

If Christ (I say) require this, as he doth; when will these men ever be brought to this point, which will not giue the least part of their goods to purchase that field, nor goe forth of doore to reate the buying thereof, nor will so much as thinke, or talke of the same, nor allow of him, which shall offer the meanes and wayes to compasse it?

17 Wherefore, whosoever findeth himselfe in this disease, I would counsell him to reade some Chapters of the first part of this booke ; especially the third, and fourth, treating of the causes, for which wee were sent into this world : as also the fifth, of the account which wee must yeld to G O D, of our time here spent ; and he shall thereby understand (I doubt not) the error, and danger he standeth in, by this damnable negligence wherein he sleepeth, attending onely to thos: things which are mere vanities : and for which he came not into this world : and passing ouer other matters, without care or cogitation, which only are of importance, and to haue bin studied, and thought upon by him.

18 The third and last imoediment that I purpose to handle in this booke, is a certaine affection, or euill disposition

tion in some men, called by the Scriptures, hardness of heart, or in other words, obstinacy of mind; whereby a man is settled in resolution, neuer to yeeld from the estate of sinne wherein he liueth, whatsoeuer shall, or may be said against the same. And I haue reserved this impediment for the last place in this Booke, for that it is the last: and worst of all other impediments discouered before, containing all the euill in it selfe, that any of the other before rehearsed haue, and adding besides a most willfull, and malicious resolution of sin; quite contrary to that resolution, which we so much endeouour to induce men unto.

19 This hardness of heart hath diuers degrees in diuers men, and in some much more grievous then in others. For some are arrived to that high and chiefe obduracy, which I named before: in such sort, as albeit they well know that they are amisse; yet for some worldly respect or other, they will not yeelde, nor change their course. Such was the obduracy of \* Pilate; though hee knew that hee condemned Christ wrongfully: yet not to leese the fauour of the Iewes, or incurre displeasure with his Prince, hee proceeded

*Two degrees  
of hardness  
of heart.*

*Mat. 27.*

*B*

*\* It seemed  
to bee of  
weaknesse,  
rather then  
of such ob-  
duracy,  
as was in  
Pharaoh,  
or is spoken  
elsewhere.*

## Of hardnesse of heart. The second parte.

**B**rod. 6.78. ded and gaue sentence against him. This also was the obdurbation of *Pharaoh*, who, though he saw the miracles of *Moses* and *Aaron*, and felt the strong hand of G O D vpon his Kingdome: yet

**A**Cts 26.27. not to seeme to bee ouercome by such simple people as they were: nor that men should thinke he would be informed by any meane to relent, hee persecuted still in his wilfull wickednesse, vntill his last and ytter destruction came vpon him. This hardnesse of heart was

\* In these two also it seemeth rather to haue been ignorance, then obdurbation.

But the example is notably found in the Priests,

s.  
- haries,  
- who  
ever oppo-  
sed them-  
selves a-  
gainst the  
preaching  
of Christ,  
& at length  
put him to  
death.  
a Persecu-  
tors. A se-  
cond degree  
of obdura-  
tion.

shedin their owne vanities. And com-  
monly this obdurbation is in all a per-  
secutors of vertue, and vertuous men,  
and especially of those that profess  
the truth: whom though they see eu-  
idently to bee innocent, and to haue  
the word of God, and equitie on their  
side: yet to mainetaine their estate,  
credit, and fauour in the world, they  
perfist without either mercy or re-  
lease, vntill G O D cut them off in the  
midst of their malice, and furious cog-  
nacions.

20. Others there are who haue not this obdurbation in so high a degree, as to persist in wickednesse directly against their owne knowledge, but yet they haue it in another sort : for that they are settled in firme purpose to follow the trade, which already they haue begun : and will not vnderstand the dangers thereof : but doe seeke rather meanes to perswade themselves, and quiet their consciences therein : and nothing is so offensiuſe unto them, as to heare any thing against the same. Of these men, holy Job saith ; *Dixerunt Deo, Recede à nobis,* Job 21.  
*et scientiam viarum tuarum nolumus.* They say to G O D, Depart from vs, we will not haue the knowledge of thy wayes. And the Prophet David yet more expressly ; *Their fury is like the fury of Serpents, like unto Cockatrices, that strop their fures, and will not heare the toyce of the inchanter.* By this inchanter hee meaneſt the holy Ghost, which seeketh by all meanes possible to charme thee from the bewitching wherein they stand, called by the wile man, *Fascina-  
to nugacitatis :* The bewitching of vanity. But as the Prophet saith ; *They will not heare, they turne their backes, and  
up their eares, to the end they may not un-*

Pſal. 57.

Sap. 4.

Zach. 7.

## Of hardness of heart. The second part.

derstand : they put their heart as an adamant stone ; lest they should bear Gods law and be conuerted.

The hard  
hearted  
Iewes.  
Act. 7.  
Mat. 5.  
Luke 11.13

21 The Nation of the Iewes is peculiarly noted to haue bin alwaies giuen to this great sinne, as Saint Stephen witnesseth, when he said vnto their owne faces ; You stiff-necked Iewes, you haue alwayes resisted the holy Ghost. Meaning thereby (as Christ declareth more at large) that they resisted the Prophets, and Saints of G O D, in whom the holy Ghost spake vnto them fren time to time, for amendment of their life : and for that through the light of knowledge which they had by hearing of G O D S Law, they could not in truth or shew, condemne the things which were said, or auoid the iust reprehensions vsed toward them : and yet resolved with themselves not to obey or change the custome of their proceedings : therefore fell they in fine, to persecute sharply their reprehendours ; whereof the onely cause was hardness of heart ; *Induraverunt facies suas supra petram, et noluerunt reveri*, Saith G O D by the mouth of Jeremy. They haue hardened their faces aboue the hardness of a rocke, and they will not turne to me. And in another place of the same Prophet hee complaineth

Act. 5.

complaineth grieuously of this peruerse-  
nace; *Quare ergo auersus est populus iste Ieru-* Jerem. 8.  
*salem, auersione contentiosa?* And why then  
is this people in Ierusalem revolted from  
me, by so contentious and peruerse an  
alienation, as they will not heare mee  
any more, &c. And yet againe in an-  
other place; *Quare moriens dominus Israel* Ezek. 18.  
Why will you die you house Israel? Why  
will you damne your selues? Why are  
you so obstinate as not to heare: so per-  
uerse as not to learne: so cruell to  
your selues, as you will not know the  
dangers wherein you liue, nor vnder-  
stand the misery that hangeth ouer  
you.

22 Doesst thou not imagine (deare  
brother) that G O D vseth this kind of  
speech not onely to the Iewes, but also  
to many thousand Christians, and per-  
haps also vnto thy selfe many times e-  
very day: for that thou refusest his  
good motions, and other meanes sent  
from him, to draw thee to his seruice:  
thou being resolued not to yeeld  
therunto, but to follow thy pursuite,  
whatsoeuer perswasion shall come to  
the contrary? Alas, how many Chri-  
stians bee there, who say to God daily  
( as they did whom I named before?)

*Depart from us, we will not haue the know-* Job 23.  
*ledge*

Of hardnesse of heart. The second part.

Ledge of t. mayes ? How many bee there which aby orre to heare good counsell ? Feare and tremble to reade good booke? Flic and detest the frequentation of godly company, lest by such occasions they might be touched in conscience, conuerted, and sauued ? How many be there, which say with those most miserable hard-hearted men, whereof the Prophet speaketh, *Percussimus fadus cum morte et cum inferno fecimus pactum?* Wee haue stricken a league with Death, and haue made a bargaine with Hell it selfe. Which is as much to say, as if they had said ; Trouble vs not, molest vs not with thy persuasions, spend not thy words and labour in vaine : talke vnto others who are not yet settled : let them take Heauen that will : we for our parts are resolued : we are at a point : we haue made a bargaine that must be performed, yea, though it be with Hell and Death euerlasting.

The descrip-  
tion of an  
hard heart.  
Psal 75.

23 It is a wonderfull fury ; the obdurate-  
ration of an hard heart ; and not without cause compared by the Prophet (as I shewed before) to the wilfull fu-  
ry and rage of Serpents. And another place of Scripture describeth it thus ; *Durus es, & nervus ferreus cervix tua, &*  
*frons tua area :* Thou art hard-hearted,  
and

Essay 48.

## The sixth Chapter. Of hardnesse of heart.

and thy necke is a sinew of iron, and thy forehead is of brasse. What can bee more vehemently spoken to expresse the hardnesse of this mettall ? But yet Saint Bernard expresteth it more at large in these words ; *Quid ergo cor durum?* Lib 5. ad confid. ad Eng. cap. 1. And what is then an hard heart ? And he answereth immediately ; An hard heart is that, which is neither cut by compunction, nor softned by godlinesse : nor moued with prayers : nor yeeldeth to threatning : nor is any thing holpen but rather hardened, by chastening. An hard heart is that which is ingratefull to GOD's benefits : disobedient to his counsels : made cruell by his iudgements : dissolute by his allurements : vnshamefast to filthinesse : fearelesse to perills : vncurteous in humane affaires : retchiles in matters pertaining to GOD : forgetfull of things past : negligent in things present : imprudent for things to come.

24 By this description of Saint Bernard it appeareth, that an hard heart, is almost a desperate and remediless disease, where it falleth. For what will you doe (saith this good Father) to amend it ? If you lay the grievouenesse of sinne before him, bee is not touched with compunction. If thou alledge

*Afbardnesse of heart. The second part.*

him all the reasons in the world, why we ought to serue G O D, and why wee ought not to offend and dishonor him : hee is not mollified by this consideratiōn of piety. If you would request him and beseech him with teares, cuen on your knees, hee is not moued. If you threaten Gods wrath against him : hee yeeldeth nothing therevato. If G O D scourge him indeed, he waxeth furious and becommeth much more hard then before. If God bestow benefits on him: he is vngratfull. If he counsell him for his saluation : hee obeyeth not. If you tell him of G O D S secert, and seuere iudgements: it driueth him to desperation, and to more cruelty. If you allure him with Gods mercy : it maketh him dissolute. If you tell him of his owne filthinesse: he blusheth not. If you admonish him of his perils : hee feareth not. If he deale in matters towards men : he is proud and vncourteous. If he deale in matters towards God : he is rash, light, and contemptuous. Finally; hee forgetreth whatsoeuer hath passed before him towards other men, either in reward of godlynesse, or in punishment of sinners. For the time present he neglecteth it, nor maketh any account of vsing it to his benefit. And of things

things to come, either of blisse, nor miserie, he is vtterly vnsprudent, nor will esteeme thereof, lay you them never so often, nor vehemently before his faces. And what way is there then to doe this man good?

25 Not without great cause surely did the Wise man pray so heartily to G O D ; *Animæ irreuerenti, & infranatae ne iradas me* ; Deliver me not ouer (O L O R D) vnto a shamelesse and vnruyl soule. That is, vnto a hard and obstinate heart. Whereof hee giveth the reason in another place of the same Booke ; *Cor enim durum habebit male in nsuissimo* : For that an hard heart shall bee in an euill case at the last day. Oh that all hard hearted people would note this reason of Scripture ! But Saint Bernard goeth on, and openeth the terror hereof more fully when he saith ; *Nemo dari cordis salutem unquam adeptus est, nisi quem forte miserans Deus absulit ab eo (iuxta prophetam) cor lapideum, & debit cor carneum*. There was never yet hard hearted man sauued, except G O D by his mercy did take away his stony heart, and giue him a heart of flesh, according to the Prophet. By which words Saint Bernard signifieth, and proueth out of the Prophet, that there are two

*The danger  
of an hard  
heart.*

Eccles. 25.

Eccles. 3.

*Lib. 1 de  
confid. cap. 8  
Eccl. 36.*

**Of hardness of heart. The second part.**

**Two kinds  
of hearts in  
men, with  
their proper-  
ties.**

kinds of hearts in men, the one a fleshy heart, which bleedeth if you but pricke it ; that is, it falleth to contrition, repentence, and teares, vpon neuer so small a checke for sinne. The other is a stony heart, which if you beat and buffet neuer so much with hammers, you may as soone breake it in peeces, as either bend it, or make it to bleed. And of these two hearts in this life dependeth all misery, or felicity for the life to come. For as God when hee would take vengeance on Pharaao, had no more grieuous way to doe it then to say ; *Indurabo cor Pharaonis* : I will harden the heart of Pharaao ; That is (as St. Augustine expoundeth) I will take away my grace ; and so permit him to harden his owne heart : so when he would shew mercy to Israel, he had no more forcible meanes to expresse the same, then to say ; *I will take away the stony heart out of your flesh, and give you a fleshy heart in stead thereof* : That is, I will take away your hard heart, and give you a soft heart that will be moued, when it is spoken to. And of all other blessings and benefits, which G O D doth bestow vpon mortall men in this life, this soft and tender heart is one of the greatest : I meane such an heart as is soone moued

**Exo 47.14.  
Aug. 1. 18.  
super Exod.  
& serm 88  
de temp.**

**Ezek. 36.**

to repentance : soone checked and controled : soone pearced : soone made to bleeke : soone stirred to amendment. And on the contrary part, there can bee no greater curse or malediction laid vp- on a Christian, then to haue an hard and obstinate heart, which heapeþ e- uery day vengeance vpon it selfe, and his master also : as Saint Paul saith, it is Heb. 6. compared by the Apostles vnto the ground, which no store of raine makes fruitfull, though it fall neuer so often vp- on the same : and therefore he pronoun- ceth thereof; *Reproba est, maledictio proxima;* *cuius consummatio in combusticinem :* That is, it is reprobate and next doore to maledi- cion, whose end or consummation must be fire and burning.

26 Which thing being so, no maruell though the holy Scripture doe exhort vs so carefully from this obduration and hardness of heart, as from the most dangerous and desperate disease, that possibly may fall vpon the Christian, being indeed (as the Apostle signifieth) Heb. 6. the next doore to reprobation it selfe. Saint Paul therefore crieth; *Nolite contri- fari;* *nolite extinguere spiritum Dei.* Do you not make sad, doe you not extinguish the spirit of G O D; by obduration, by resisting and impugning the same. A- gaine;

Ephes. 4.  
1 Thes. 5.

**Of hardness of heart.**    **The second part.**

**Heb. 13.**

gaine ; *Non obduretur quis ex vobis fallacia peccati* : Let no man be hard hearted among you through the deceit of sinne. The Prophet David also crieth ; *Hodye si vocem eius audieritis, nolite obdurare corda vestra* : Euen this day if you will heare the voice of God calling you to repentence, see you harden not your hearts against him. All which earnest speeches vsed by Gods holy spirit, doe giue vs to vnderstand, how carefully we haue to flye this most pestilent infection of an hard heart : which almighty G O D by his mercy giue vs grace to doe, and in due vs with a tender heart towards the full obedience of his diuine maiesty : such a soft heart (I say) as the wise man desired, when he said to God ; *Da serue tuocordas meum* : Giue vnto me thy seruant (O Lord) an heart that is docible, and tractable to be instructed : such an heart as God himselfe describeth to bee in all them whom he loueth, saying ; *Ad quem respiciam, nisi ad pauperculum, & contritum corde, & timentem sermones meos?* To whom will I haue regard or shew my fauour, but vnto the poore and humble of heart, vnto the contrite spirit, and to such as tremble at my speeches ?

**Ezay 66.**

37 Behold (deere brother) what an heart G O D requireth at thy hands ; A little

little poore and humble heart (for so much importeth the diminutio[n] *Pau-pervulus*) also a contrite heart for thine offences haft : and an heart that trembleth at euery word that commeth to thee from God by his Ministers. How then wilt thou not feare at so many words, and whole discourses as haue beene vsed before, for thine awakening : for opening thy perill : for stirring thee to amendment ? How wilt thou nor feare the threats and iudgement of this great Lord for thy sinne ? How wilt thou dare to proceede any further in his displeasure ? How wilt thou deferre this resolution any longer ? Surely the least part of that which hath beene said, might suffice to moue a tender heart, an humble and contrite spirit, to present resolution and earnest amendment of life. But if all together cannot moue thee to dee the same, I can say no more, but that thou haft a very hard heart indeed : which I beseech our heauenly Father to soften for thy saluation, with the precious hot bloud of his only Son, our Sauicur, who was content to shed it for that effect vpon the croffe.

28 And thus now hauing laid so much as time permitted me, concerning the first generall part required at our hands

for

The concil  
fion of this  
whole booke

*The conclusion.**The second part.*

B.

\* As may  
appear in  
my Preface  
to the Reader.

B.

\* Which  
was, for  
that either  
time or  
health, or  
liberty did  
not permit.  
Phil. 2.

for our saluation; that is, concerning resolution, appointed by my \* diuision in the beginning to be the subiect or matter of this first booke; I will end here; deferring for a time the performance of my purpose for the other two Bookes \* vpon the causes, and reasons set down in an aduertisement to the Reader, at the very first entrance into this booke: nothing doubting, but if G O D shall vouchsafe to worke in any mans heart by meanes of this booke, or otherwise, the first point of resolution, the most hard of all other: then will he also give meanes to perfect the worke begun of himselfe, and will supply by other wayes the two principall parts following: that is, both right beginning, and constant perseveriance, wherewnto my other two Bookes promised are appointed. It will not be hard for him that were once reformed, to finde helpers and instructers now, the holy Ghost in this case being always at hand: there want not good bookes, and better men (G O D be glorified for it) in our owne Country at this day, which are well able to guide a zealous spirit in the right way to vertue, and yet (as I haue promised before) to meane I (by Gods most holy helpe and assistance) to send

Send thee gentle Reader) as in time  
and abilitie will permit, the other two  
bookes also, especially if it shall please  
his diuine maiesty to comfort me ther-  
vnto, with the gaine or good of any  
one soule, by this which is already  
done: that is, if I shall conceiue or hope  
that any one soule, so dearely purchas-  
ed by the precious bloud of the Sonne  
of G O D, shall be moued to resolution  
by any thing that is here said: that is,  
shall be reclaimed from the bondage  
of siane, and restored to the seruice of  
our Maker and Redeemer: which is the  
onely end of my writing, as his maiesty  
best knoweth.

29 And surely (gentle Reader) though  
I must confesse that much more might  
be said for this point of resolution,  
then is here touched by me, or then  
any man can well vtter in any compe-  
tent kinde of booke or volume: yet am  
I of opinion, that either these reasons  
here alledged are sufficient; or else  
nothing will suffice for the conque-  
ring of our obstinacy, and beating  
downe of our rebellious disobedience  
in this point. Here thou maiest see the  
principall arguments inducing thee  
to the seruice of G O D, and detesta-  
tion of vice. Here thou maiest see the

cause

The effect  
of these  
nbleh bath  
been said in  
this booke.  
In the first  
part.

In the se-  
cond part.

cause and end why thou wert created: the occasion of thy comming hither: the things required at thy hand in particular: the account that will be demanded of thee: his goodnessse towards thee: his watchfulnesse ouer thee: his desire to win thee: his reward if thou doe well: his infinite punishment if thou doe evill: his callings: baites: his allurements to saue thee. And on the contrary part, here are discouered vnto thee the vanities and deceits of those impediments, hinderances, or excuses, which any way might let, stay, or discourage thy resolution: the fained difficulties of vertuous life are remoued; the conceited feares of Gods seruice are taken away, the alluring flatteries of worldly vanities are opened: the foolish presumption of Gods mercy: the danger of delay: the dissimulation of sloth: the desperate perill of carelesse and stony hearts are declared. What then wilt thou desire more to moue thee? What further argument wilt thou expect to draw thee from vice and wickednesse, then all this is?

30 If all this stirthee not, what will stir thee (gentle Reader) if when thou hast read this, thou lay downe thy booke againe,

againe, and walke on thy carelesse life  
as quietly as before : what hope (I be-  
seech thee) may there be conceiued of  
thy saluation ? Wilt thou goe to Hea-  
uen, living as thou doest ? It is impossi-  
ble. As soone thou maist driue God out  
of Heauen, as get thither thy selfe in  
this kind of life ? What then ? Wilt thou  
forego Heauen, and yet escape Hell too ?  
This is lesse possible, whatsoever the  
Atheists of this world doe perswade  
thee. Wilt thou deferre the matter,  
and thinke of it hereafter ? I haue told  
thee mine opinion herof before.  
Thou shalt never haue more ability to  
doe it then now, (and it may be) never  
halfe so much againe. If thou refuse it  
now : I may greatly feare, that thou wilt  
be refused hereafter thy selfe. There is  
no way then so good (deere brother) as  
to doe it presently whilst it is offered,  
Breake from that tyrant which detei-  
neth thee in seruitude : shake off his  
chaines : cut a sunder his bonds ; runne  
violently to Christ, which standeth rea- Luk. 23:11  
dy to imbrace thee, with his armes o-  
pen on the crosse. Make ioyfull all the  
Angels and Court of Heauen with thy  
conuersion : strike once the stroke with  
God againe : make a manly resolution :  
say with the old couragious soldiour

*A notable  
saying of  
S. Ierom.*

of Iesus Christ, Saint Ierom; If any Father stood weeping on his knes before me, and my Mother hanging on my necke behind me ; and all my brethren, sisters, children, kins-folke howling on euery side to retaine mee in sinfull life with them : I would fling off my Mother to the ground ; despise all my kindred, run ouer my Father, and tread him vnder my feete, thereby to runne to Christ when he calleth me.

31 Oh that we had such hearts as this seruant of God had : such courage, such manhood, such fervent loue to our Master. Who woulde lye one day in such slauery as we doe ? Who would eate huskes with the prodigall sonne among swine, seeing hee may runne home, and be so honourably receiued and intretained by his old Father: with so good cheere, and banqueting; and heare so great melody, ioy, and triumph for his returne ? I say no more herein (deere brother) then thou art assured of, by the word and promise of Gods owne mouth : from which can proceed neither falsehood nor deceit. Returne then I beseech thee: lay hand fast on his promise, who will not faile: run to him now he calleth, whilst thou hast time : and esteeme not all this world

world worth a straw in respect of this one act: for so shalt thou be a most happy and thrice happy man, and shalt blesse hereafter the houre and moment that euer thou madest this blessed resolution: and I for my part (I trust) shall not bee voide of some portion of thy felicity. At leastwise I doubt not but thy holy conuersion shall treat for me with our common Father, who is the God of mercies, for remission of my many sins, and that I may serue and honour him together with thee, all the dayes of my life: which ought to be both our petitions:

and therefore in both our names, I

beseech his Diuine Maiesty

to grant it to vs, for  
ever and ever,

A M E N.

\* \* \*



The end of this Booke of  
RESOLUTION.

403714 SHODDING, MARY ANN

